Volume 18, No. 2 Autumn Number, 1929

Bulletin of Friends' Historical Association

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Notice to Members

The Membership Committee would call the attention of the members of the Historical Association to the fact that our activities could be greatly expanded if we had a larger membership.

Any member of the Society of Friends and also non-Friends are eligible for membership and the committee would welcome nominations. Kindly forward such nominations to the Chairman of the Membership Committee, John W. Cadbury, Jr., Moorestown, New Jersey.

Annual membership dues, $2.00. Life membership, $50.00.

"Perpetual Membership" has been provided for by the following amendment to the Constitution:

Upon receipt of any gift or bequest of one thousand dollars or more, the donor or the person in whose memory the fund is given shall be elected to perpetual membership. The names of such members shall be printed in all lists of membership, and if the person is deceased the name shall be followed by the words, "In Memoriam."

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OLD SPRINGFIELD MEETING*

(DELAWARE COUNTY, PA.)

A paper read by MARY S. ALLEN at the spring meeting of Friends' Historical Association held at Springfield Meeting House, Marple, Pennsylvania, Fifth Month 25, 1929.

"Springfield is much like a south land with springs of water" wrote William Evans of Philadelphia in a letter to a friend in 1861.

The early settlers here in 1684 and 1685 doubtless were impressed with the many springs and streams and so gave the settlement the name Springfield.

Two claimants for the honor of giving the name are noted by Henry G. Ashmead in his *History of Delaware County.* The tradition in the Maris family is that the township was named because of the large spring near the dwelling of George Maris, and another large spring discovered on the estate of Thomas Pearson, although his tract was in Marple, may have suggested the name.[1]

Among the first settlers were Bartholomew Coppock, Sr. and his wife Margaret, and Bartholomew Coppock, Jr. and his wife Eleanor. It is thought these men were uncle and nephew, and they are often confused in early records.[2] They are first mentioned in the minutes of Chester Monthly Meeting in 1685.

Under date of 3d of 3 Mo. 1686 Chester Quarterly Meeting "Agreed yt a meeting be kept at John Boiters upon yt same first day it used to be at Bartholomew Coppocks for the ease of such yt live westerly in ye woods and ye rest of friends living ye other way uppon yt same day to meet at ffrancis Stanfields, until further consideration."

* Aside from the papers printed in this number of the BULLETIN, other papers read at the spring meeting, 1929, will be published in a later issue.

1. Ashmead—*History of Delaware County, Pa.,* pp. 713.
2. Smith—*History of Delaware County, Pa.,* pp. 454.

Three months later " Agreed yt ye meeting at ffrancis Stanfields upon further consideration be removed to Bartholomew Coppocks ye younger to begin ye next first day and ye 4th day following untill friends see cause to remove it."

" On the 4th of 3 Mo. 1696. The Quarterly Meeting consents yt the meeting at Bartholomew Coppock's be settled every first and 3d day."

" At the Quarterly Meeting held at Margaret Steedman's (who lived in Springfield) the 6th of 12 Mo. 1698/9. The friends belonging to Springfield Meeting propose their intention of building a meeting house at their graveyard which this Quarterly Meeting consents unto."

No further record has been found until Chester Monthly Meetings in 3 Mo. and 6 Mo. 1701 were held at the meeting house in Springfield. This property was two acres of the Bartholomew Coppock's tract. The meeting house was probably built of logs, and was destroyed by fire in 1737.

The following year the meeting house, of which we have the drawing by John Sartain, was erected.[3]

It was located in the corner of the grounds near the two roads. The date stone in this building had engraved upon it, " Rebuilt 1738."

Our friend, William M. Parker, who has resided across the Springfield Road from the graveyard for many years, and continues to keep a watchful care over this property informs that the date stone of the old meeting house was of soap-stone, and after the house was taken down this stone was placed in the wall of the graveyard; but it has since disappeared from its place, which is much to be regretted. He also tells us that traces of the foundations have been noticed when graves have been dug in that section of the grounds in recent times.

Mary Rhoads Haines in *Clovercroft Chronicles* gives the following interesting description of the meeting house which was used for one hundred and thirteen years, until the present meeting house was built in 1851:

" Springfield Meeting for worship was held among the earliest established in Pennsylvania, and belonged to the district of Chester

3. Smith—*History of Delaware County, Pa.*, pp. 390.
Ashmead—*History of Delaware County, Pa.*, pp. 716.

Monthly Meeting: it was frequently visited by ministers of the Society travelling on religious service.

" The house was built of stone partly dressed, and had a curb roof, stone arching over the doors and windows, a flight of stone steps to the door in the gable-end opening between the ministers' galleries, a flag pavement along the front of the house, on to which opened two doors, with corresponding doors at the opposite side of the building.

" The interior was originally finished with a ceiling arching up to the roof, a ministers' gallery running the length of the north gable-end, and a youths' gallery over the farther end, supported by wooden pillars and reached by a staircase inside.

" The whole was capable of seating several hundred persons, and altogether a very respectable edifice, and more picturesque than most of the modern meeting houses of Friends near Philadelphia. The grounds around were large, grassy, and well planted with oaks and other trees. The burial-ground for the members and their connections was inclosed by a low stone wall.

" As an indication of the distinction that color made in those earlier days, and also of the thoughtful care of the Friends in providing for those who could not provide for themselves, it is interesting to recall a small 'graveyard,' fenced in by itself and shaded by a great oak tree, where those of African descent were laid to rest.

" I regret that the old meeting house was taken down somewhere about the fifties of our century, and a new one erected to promote the comfort of the congregation. With the increased knowledge of architecture now at command it might have been so renovated as to serve its purpose well and retain past associations." [4]

The reference to the small graveyard confirms the evidence recently found when a stone which had been placed under the ground years ago, became uncovered in the yard between the present meeting house and the road in front.

The Friends of Springfield Preparative Meeting in 3 Mo. 1832 felt the " want of a suitable school for education of their children " and appointed a committee to consider the subject. A month later this committee proposed " that the southeast end of the meeting

4. Mary Rhoads Haines—*Clovercroft Chronicles,* pp. 150.

house be partitioned off and fitted up, so as to answer the purpose of a school room," to which the meeting agreed.

In 1835 the School Committee reported "that owing to the increased number of the scholars and the contracted size of the room now used considerable inconvenience has been felt: this together with the difficulty of keeping that part of the meeting house in decent order, where the scholars necessarily pass through have induced the Committee to look toward procuring other and better accommodation for the school." They proposed "The building of a house of suitable dimensions for this purpose on the lower part of the meeting house lot next to the small graveyard."

The committee was requested to obtain subscriptions from the members for this purpose and to make necessary preparation and have the building completed as soon as possible.

In 1 Mo. 1835 "a number of Friends convened at Springfield Meeting House" and formed "The Springfield Library Company," and subsequently adopted a constitution. The library was opened the 12th of 2 Mo. 1835. When plans were in prospect for building the schoolhouse, the Library Company obtained permission to have an additional room built to the schoolhouse for its accommodation and at its expense.

Also at this time some alteration to the meeting house was made to "better accommodate friends and others at times when our meetings are larger than usual."

The school was maintained for a number of years, but the library outlived it for many more, as in 1900 members of the "Springfield Library Company" called a meeting of Friends of Media, and offered to present to them such books as they might select.

A new association was formed and called "The Springfield and Media Library Company."

Soon after this organization the "Media Free Library" was established and this collection of books has been loaned to it, with the Company retaining its ownership of the books and adding to its collection each year since.

Tradition says that some of the old roads of Delaware County

follow the Indian trails which encounter no streams too large to leap across. From a study of the maps it is evident that these roads are on the watersheds which divide the creeks flowing through the county.

The Chester Road (now often called the "Sproul Road") was laid out in 1683 and the Springfield or Darby Road was opened in 1687 "to serve for Newtowne, Marple and Springfield and ye inhabitance that way to ye landing place att Amos land."

The road leading from Upper Providence to Springfield Meeting House was laid out 5 mo. 2d, 1721.

The Centennial History of Westtown School refers to the stage route between Philadelphia and the school, without giving its course. But there is evidence that it passed by this spot, on its weekly trips, and Ashmead's *History* records a thrilling experience occurring 1 mo. 24, 1839, after an unprecedented rainfall and thawing of snow causing swollen streams.

"The Westtown Stage as it crossed the hollow on the Providence side near the (Holland's) bridge on Crum Creek (now superseded by the new concrete bridge on State Road) from Springfield Meeting House to the Rose Tree Tavern was carried away by the irresistible velocity of the current which rushed round the wing walls of the bridge at a distance of about eighty yards from that structure." When the stage was borne away by the water it contained but two passengers, Joseph Waterman and a colored woman. They and the driver succeeded in getting free from the vehicle and catching some bushes as they swept along managed to support themselves until assistance came.

The driver swam to shore after being in the water three-quarters of an hour, and the passengers were rescued by means of ropes but not until they had been in the icy water nearly three hours and were almost frozen. One horse was drowned and the other one was rescued after four hours.[5]

Springfield Meeting has always been a part of Chester Monthly Meeting, and in rotation with the other meetings, Monthly Meetings were held here frequently until about fifty years ago, when Media Meeting House was built by the Monthly Meeting as a more central place to hold its meetings.

5. Ashmead—*History of Delaware County, Pa.*, pp. 99.

Throughout its history Springfield Meeting has been favored at times with the company of visiting Friends from other places.

An interesting account is preserved of James Simpson, a gifted minister, " on one occasion after attending a meeting in the course of a religious visit at Springfield, he experienced a season of great discouragement and desertion. Thinking himself unfit for the ministry of the Gospel, and for the service he was then engaged in, he pressed upon his companion the necessity of returning home. To this the Friend objected, saying that they had appointed a meeting at Providence for the next day, and must attend it. After an afternoon and night of distressing conflict of mind, James Simpson arose unrelieved, and bent on leaving the neighborhood at once. His companion invited him to sit down, and they would try to wait on the Lord for direction and consolation in this time of trial. They had not sat long when James Simpson with a bright countenance and cheerful voice, announced his readiness to attend the meeting, telling his friend, ' My Master has been here, and said to me, " Go, and I will send my servant, Eli Yarnall, and he shall come and pray for thee." '

" On that morning, Eli Yarnall who lived several miles from Providence, was ploughing one of his fields, when he felt a strong impression to go at once to Providence meeting house. He wondered at this, as it was not the usual meeting day there, and he had not heard of the appointed meeting. But the call was clear, and he obeyed it. He, however, went, but did not reach the house until the people had gone into it.

" Taking his seat in the gallery, the mind of Eli Yarnall was soon brought under religious concern, and he felt it his duty to break the silence by prayer, in which he interceded for his beloved friend James Simpson, that his faith might be strengthened, and help vouchsafed of the Lord to enable him to prosecute his religious services to the edification of the Church and his own peace and comfort.

" James Simpson soon afterward arose in a living and awakening Gospel testimony, which had a powerful effect upon the audience, many being greatly affected and contrited into tears." [6]

6. *Biographical Sketches and Anecdotes of Friends,* pp. 339.

The road in front of this meeting house divides the townships of Springfield and Marple, and the village here is called Marple. Ashmead's *History* informs that the land on the Marple side was sold to Robert Taylor in 1742 and five years later some of it was sold to John Morris, a weaver. Prior to 1831 a store was kept here by William Edwards, who was succeeded in business by Hampden and Burdsell. In 1831 Ebenezer R. Curtis established a store here, and the property continues to be owned in his family.

The post office, Marple, was established in his store in 1849 and he was appointed postmaster.[7]

The large oak tree in this yard was planted by Joseph Rhoads II (1748–1809), of the fourth generation of the family in Pennsylvania, being brought from the woods on his property. A young oak tree grown from one of its acorns was planted a few years ago by his great-great-great-grandson, Joseph Rhoads, and is growing satisfactorily in the graveyard.

Our time is not sufficient to refer particularly to the families of Friends who have been members of Springfield Meeting. Among their names may be mentioned, Bishop, Carey, Coppock, Crozer, Davis, Evans, Gibbons, Gleave, Hall, Hayes, Holland, Hugh, Lester, Levis, Lewis, Lownes, Maddock, Massey, Maris, Mickle, Morris, Moore, Ogden, Palmer, Pancoast, Pearson, Rhoads, Rudolph, Stanfield, Steedman, Taylor, Thomas, Williamson, Worrell, Yarnall, and Allen.

BENJAMIN WEST'S MOTHER, SARAH PEARSON, AND HER FAMILY

A paper read by Albert Cook Myers at the spring meeting of Friends' Historical Association held at Springfield Meeting House, Marple, Delaware County, Pennsylvania, Fifth Month 25, 1929.

Here in Springfield Township in the year of our Lord 1738, the youngest of ten children, was born the great painter Benjamin West. His father John West was an innkeeper. The maiden name of his mother was Sarah Pearson. Although the parents had been birthright Friends and were attenders of Springfield

7. Ashmead—*History of Delaware County, Pa.*, pp. 581.

Meeting, yet after their marriage, which occurred about 1718, they were no longer members of the Society, nor was their artist son on this account ever really technically a member of the meeting, notwithstanding he figures in history as the Quaker painter. The other facts of the life and works of West are commonplace knowledge. Court painter to King George III, President of the Royal Academy of the Fine Arts, in the year 1820 (March 11) he was laid to rest with England's honored dead in the crypt of St. Paul's.

The mother's side of the house more especially has been assigned to me for brief presentation on this occasion.

It was three-quarters of a century prior to the artist's birth that his maternal grandparents, the youthful Thomas Pearson and Margery, his bride of a bare six months, came voyaging over the sea to set up their abode in what was then the newly-established Province of Pennsylvania.

Their old home in England was in the Township of Pownall Fee, Parish of Wilmslow, in the northeast of the County of Chester or Cheshire. There both were born of Quaker parents in that seething fervid era of the rise of the Society. There also, 2 Mo. (April) 18, 1683, they were married, in a Friends' meeting at the house of Thomas Janney the Quaker minister, later in the year their shipmate to Pennsylvania. The parents of the groom at this time were not living, the father, Lawrence Pearson, having died 12 Mo. (February) 24, 1673, and the mother, Elizabeth Pearson, 6 Mo. (August) 13, 1662; the place of their interment was in Friends' burial ground in the adjoining Parish of Mobberley. The bride, Margery Pearson, who was born 12 Mo. (February) 1, 1658, was the daughter of Robert and Ellen Smith. Her sister Mary Smith, born 12 Mo. (February) 24, 1660, came with her to Pennsylvania, and in 1685 was married under the care of Chester Monthly Meeting to Daniel Williamson.

Thomas Pearson, and likewise his brother Edward Pearson, followed in the footsteps of their father Lawrence and of their uncle Robert Pearson, also of Pownall Fee, by learning the mason trade.

It was Thomas's bachelor brother, John Pearson, born at Pownall Fee, 7 Mo. (September) 5, 1654, who had made the

initial move of the family towards Pennsylvania colonization. He became one of William Penn's First Purchasers in England by receiving the grant of 250 acres of land to be laid out in the Province, the deeds of lease and release for the tract being signed by Penn, March 2 and 3, 1681–2, in his London land office, in historic old George Yard in Lombard Street. John accompanied his brother Thomas to Pennsylvania.

The other brother, Edward Pearson, who was married 1 Mo. (March) 6, 1671, at Pownall Fee, to Sarah Burgis, did not come over until 1687. Then he made his first settlement at Darby, but later removed to Bucks County, where he left a worthy line of descendants.

Although it was yet summer when the Thomas Pearsons embarked for the New World, yet the season of the fall of the leaf, as William Penn styles it, was already tinting the low-lying forest shores of the Delaware when they arrived in the great river. According to the Old Style of the calendar this was on the 29th of the 7th Month (September) 1683. The ship which brought them over was the historic London ketch *Endeavor,* the selfsame vessel that less than a year later, in August 1684, was to carry Proprietor Penn, after his first American sojourn of two years, homeward bound to England. The master of the ship was George Thorpe. At his command anchor was cast and the Pearsons with their fellow passengers came ashore.

Others in the party were Francis Stanfield, his wife Grace, and their children, the two later Provincial Councillors, Richard Hough and Thomas Janney (before mentioned ancestor of the Quaker historian and biographer, Samuel M. Janney), his wife Margery and children, along with the Rosells, the Milners, the Smiths, the Nixons, the Cloues, the Maddocks, the Suttons, the Howells, the Masseys, and the Taylors. And notable upbuilders of the great Quaker Experiment were they destined to be, this little company of Cheshire Quakers, husbandmen and artisans, friends, relatives and neighbors in the homeland.

Cheshire was so well represented in the first immigration to this section of his Province that Penn in forming the original counties named this Chester County in honor of that ancient English shire, and also changed the name of the town of Upland to

Chester. Here let me state that there is nothing to the old traditional story, which apparently originated with Benjamin West himself, that his grandfather, Thomas Pearson came over with Penn in the Ship *Welcome,* in 1682, and upon landing suggested to Penn that he change the name of Upland to Chester. As for the application of the story to Pearson's real coming over in September 1683, William Penn at that time was in New York and the name Chester was already in use. Long repudiated by Ashmead and other authorities, nevertheless, this pretty tale is frequently resurrected and printed by misguided historical writers. The latest of such gullible perpetrations was only last month by one of our own prominent members in an important magazine edited by another of our noted members.

As a matter of fact there were three Quaker Thomas Pearsons, wholly unrelated, who emigrated to Pennsylvania in the days of William Penn:

(1) Thomas, from Bristol, in 1683, afterwards Deputy Surveyor of New Castle County, Delaware.
(2) Thomas, from Cheshire, in 1683, grandfather of Benjamin West.
(3) Thomas, with his wife Grace, from Lancashire in 1698. He died on the voyage. The children figure in the records of Middletown Monthly Meeting, Bucks County.

John Pearson's grant of land was surveyed to him, October 25, 1683, in Marple Township, which lies immediately to the north of the road upon which these premises front, and there he and Thomas proceeded at once to make their settlement, Thomas's house being depicted on Deputy Surveyor Charles Ashcom's map of 1683, and also on other map drafts of the years 1689 and 1700. The site of the house with its strong spring, one of the sources of Crum Creek, is but a little distance north, possibly a half mile, from this place of our assemblage, on the Catholic farm, which is approached by an avenue of trees from the stone gate post inscribed " Pines," on the Sproul Road to the left and a little beyond the Four Horsemen Riding Club and the Lambs Tavern, if one may mention that hostelry in this presence. Just to the north of Thomas Pearson's house, on the same map of 1683, appears the

dwelling of his shipmate, Francis Stanfield. Later John, the brother, formally deeded the tract to Thomas and went to live a little further to the north over the line in Newtown Township.

The great road from Chester to Marple, now called the Sproul Road, which passes in front of this building, was laid out in 1683, and in 1684, at the Chester County Court, Thomas Pearson was made road supervisor, as well as constable of Marple Township. On several occasions he served on the Grand Inquest of the Court. In 1686, he was brought to the bar for drunkenness and swearing. This backsliding of his young manhood, however, was of short duration for soon he was participating in other public as well as Quaker meeting service. In 1689, he became tax collector for Marple, and in 1690, fence viewer. In 1708, he was elected to the Pennsylvania Assembly from Chester County. In 1703, and again in 1716, he was made overseer of Springfield Meeting. He died in 1734 on the Marple homestead of his first settlement and doubtless lies buried here with his wife and others of his family in unmarked graves.

Margery, wife of Thomas Pearson, was the mother of ten children, all duly recorded in the meeting registers, her oldest child, Robert, having been born 12 Mo. (February) 3, 1683, but a few months after settlement in the new home. Thus, she was a busy pioneer woman. Yet she found time for active service in Chester Monthly Meeting, especially during the period 1710–1721. From the disappearance of her name from the records in the latter year it is probable that she died not long after that.

Sarah, the seventh child of Thomas and Margery Pearson, was born at their Marple home, 2 Mo. (April) 8, 1697.[1] She, too, like her mother, with ten children to care for and her other heavy housewifely duties as the wife of John West, the innkeeper, must have had a burdensome life. At any rate, she died at the age of 59, in 1756, while her husband kept the inn near present Newtown Square on the West Chester Pike. Although no records so indi-

[1] 3 Mo. 24, 1711, at Springfield meeting, Sarah Pearson was a signer in the relatives column on the marriage certificate of her brother, Lawrence Pearson, of Marple, tailor, to Esther Massey, daughter of Thomas Massey, of Marple, yeoman. Also her father and mother, Thomas and Margery Pearson, were among the signers.

cate, I am inclined to believe that she was buried with her Pearson kin-folk here at Springfield Meeting House in an unmarked grave. Thus unhonored and unsung in an unmarked grave lies this pioneer mother of so distinguished a son.

Benjamin West's father, John West, was a native of the Parish of Long Crendon, in Buckinghamshire, where he was born a birthright Friend, in 1690 (10 Mo. 20), a son of Thomas West, by his wife, Rachel Gilpin (daughter of the Cromwellian soldier and later noted Quaker minister, Thomas Gilpin, of Warborough, in Oxfordshire). Thomas Gilpin was my ancestor through his son, Joseph Gilpin,[2] who immigrated to Pennsylvania in 1695, and settled in Birmingham Township. General Howe's headquarters at the time of the Battle of the Brandywine in 1777 was on the Joseph Gilpin homestead.

As a young man John West lived in that maritime part of east London, known as Wapping, where he was employed in his trade of cooper. A resident there, he was married, for the first time, in 1714, to Elizabeth Beisley, a Friend of Warborough, in Oxfordshire, under the care of Warborough Monthly Meeting. In 1716, a son was born of this first marriage, Thomas West, who became a watch and clockmaker of Reading, in Berkshire. His wife dying about this time, John West joined some of his brothers in Pennsylvania.

We find him a taxable in Upper Providence Township, in 1721, the owner of about 20 acres of land on Ridley Creek. In 1733, he appears as the keeper of a public house, which he rented, on the Green, near the Court House, in the town of Chester. By 1737, he had removed to Springfield Township, where in 1738, as previously stated, his eminent son, Benjamin West, was born. By 1747, he was residing in Newtown Township as mine host of the inn at Old Newtown Square, a little northwesterly of the present Newtown Square, Delaware County. In 1759, he was received again into the Society of Friends as a member of Newtown Particular Meeting and of Goshen Monthly Meeting.

[2] The descent is from Joseph Gilpin's daughter, Sarah Gilpin, who married Peter Cook (from Cheshire, England, in 1713) at Concord Meeting, 9 Mo. 26, 1730, and settled near Warrington Friends' Meeting, Wellsville, York County, Penna.

In the summer of 1764, Elizabeth Shewell of Pennsylvania, going over to England to marry Benjamin West, John West, the father, then aged 74, went with her, attended the marriage in the Church of St. Martins in the Field, London 9 Mo. 2, 1764, and then went to live the remainder of his days with his sister in Warborough.

At Warborough, where he had been a regular attender of Warborough Monthly Meeting, he passed away, in the first year of American independence, A.D. 1776 (10 Mo. 5). He was buried in the presence of his sons, Thomas, the watchmaker, and Benjamin, the artist, near the grave of his grandfather, Thomas Gilpin, at the quaint little Friends' Meeting House in the village of Warborough. His death is recorded in Friends' registers, in the newspapers of the time, and also in the registers of the ancient Parish Church of Warborough, in which I read, when I visited the town in 1915, this entry:

> "John West of Philadelphia in the West Indies Quaker
> was buried in the Quaker Burial Ground Oct^{br} 10 1776."

HISTORY OF PROVIDENCE MEETING

Extracts from a paper read by WILLIAM TAYLOR at the spring meeting of Friends' Historical Association held at Providence Meeting House, Media, Pennsylvania, Fifth Month 25, 1929.

(As this address was much too long to be published in full in the BULLETIN, the Editor has found it necessary to omit certain parts, the subject matter of which is indicated briefly in brackets.)

We meet today on the eastern edge of Media, a modern borough, but the history of this meeting lies deep in the past. Centuries before our county seat was established or Delaware County created, before the time of Chester and Philadelphia, or the coming of William Penn, the files of antiquity picture a group of Friends or Quakers largely husbandmen or farmers leaving Cheshire or Chester County, England, for America. One of the leaders of these venturers was Thomas Minshall who was the founder of this meeting.

[*Following the above introduction, the author told of the coming of Thomas Minshall and his wife, Margaret Hiccock Minshall, to Pennsylvania in 1682, along with other Friends; William Penn's grant of land to them and their neighbors: Thomas Powell, Randle Croxton, Peter Taylor, William Taylor, Robert Vernon, and William Swaffer.*]

The location of the original Minshall home is still known as pointed out by Dr. William L. Green, an active member of this meeting. The spot is marked by a depression in the ground a few hundred feet southeast of the present meeting house, in what used to be the orchard of the late William L. Green. This adjoining farm, now beautifully developed and known as "Bowling Green," was a part of the original Minshall tract. Albert Cook Myers regrets that it was not called "Minshall Green." It is the birthplace of Dr. William L. Green and Mrs. Alfred L. Hawkins whose parents, William L. Green and Sarah S. Green, resided there for many years.

"The name Providence doubtless had its origin with some of these early immigrants and was given as a manifestation of their gratitude for their safe deliverance from the perils they had encountered in crossing the ocean."

The first reference to Providence occurs in the court records here, Fifth Month 1, 1683, when Thomas Nossiter was appointed Constable of Providence.

On the 17th of Eight Month (called October), 1683, the inhabitants of Providence made their application to the court for a highway leading to the town of Chester. It was accordingly ordered by the court "that the Grand Jury doe meete on the 22nd instant at Thomas Nossiters, there to consider the premises." This was the beginning of Providence Road along which we meet today and now one of the great state highways of Pennsylvania. Baltimore Pike was laid out as early as 1701.

Directly in front of this meeting house property on the meeting house side of the highway there still stands a stone or a milepost marked as follows:

"1705
T. N.
5"

According to the best information obtainable by me, the indications are that this stone was then erected at a point five miles from the home of Thomas Nossiter. As now measured such a point is on Edgmont Avenue in the city of Chester, exactly opposite the DeShong Museum. Thomas Nossiter does not seem to have been a Friend and did not live in what was then Providence, although it appears that he lived in Ridley, a part of which township was then a part of the lower end of what is now Nether Providence Township. Thomas Nossiter was evidently an active citizen and an extensive farmer.

The first time "Providence Meeting" is mentioned is in the minutes of the first Quarterly Meeting held in Chester, the 4th of the 12th Mo. (February), 1684.

The first move toward establishing a permanent location for Providence Meeting was in 1690, 7 mo. 2d, when Thomas Powell conveyed to Peter Taylor and Randal Malin in trust one acre of land in Upper Providence Township. This was the beginning of the Friend's Burial Ground at Sandy Bank. As meetings were being held in private homes, a house was not then considered essential but a place for burials became necessary. This property is now owned by the Chester Monthly Meeting of Friends but unfortunately has not been preserved. Powell was originally a Friend but later joined the Church of England.

Quite probably it was the intention of the early Friends to locate the meeting house at Sandy Bank but either because of religious or personal differences between Thomas Powell and other members the location was changed.

[*Minutes quoted leading up to the building of the first meeting house.*]

Quarterly Meeting 3 mo. 1, 1699: "According to the order and request of ye last Quarterly Meeting the Friends appointed to inspect into and consider of the most convenient place to build the Meeting House it seem that of Thomas Minchalls to make return under their hands that it is their sence that in the farther end of Thomas Minchalls land by Ye High Roadside is the most convenient place for that service and accordingly this Meeting approves of Ye same."

The names of Thomas and Margaret Minshall appear many

times in the early minutes of the meeting showing that they were both active on many important committees.

The first meeting house was built that winter as is disclosed by the following minute of a Quarterly Meeting held in Nether Providence, 9 mo. 4, 1700.

" Nether Providence Friends request that the First Days and Weekly Days Meeting be removed from Thomas Minchalls to their new Meeting House which this Meeting allows of."

This house was built of logs. Evidently the first meeting house was erected and meetings were held there for some twenty-five years before title was passed, because it was not until the 19th of Ninth Month (November), 1726, that Thomas Minshall and wife conveyed about one acre of ground to the meeting. On the next day Thomas's son Isaac Minshall and his wife deeded to the meeting another acre of ground back of the first acre which was and is still used for the graveyard. It seems to have been the desire to have a graveyard in the rear, and as buildings and sheds were subsequently erected the graveyard was entirely hidden in view from the road, and thousands of people have passed this point not knowing that there is a graveyard here. The first meeting house faced the south and stood on the north side of the present grounds, near the large walnut tree along the road. The exact location can still be seen by marks on the ground. This is further verified by a " draught " of a resurvey by William Swaffer in 1770 among our exhibits here today.

Later an end built of stone was added to the original meeting house. Still later the log or frame part being the first house was torn down and replaced by a stone building so that the entire meeting house was then all of stone. Some of the flat stones upon which the stoves stood in the old meeting house may be still seen as a part of the floor under the porch on the south side of the present building.

[*Data concerning the early village, probably called Providence, which sprang up around this meeting house; also facts concerning early settlers and early road building.*]

To reveal some of the occurrences of our early meetings a number of minutes are quoted as follows:

Chester Monthly Meeting at Providence Meeting House, 2 mo.

5, 1703: " This Meeting having duly taken into their consideration the Disorderly practis of Samuel Levis in keeping on his hat whilst Walter Fucet was in prayer at a monthly meeting at Robert Vernons at the 11th month last therefor the Meeting doth appoint Joseph Baker and Paul Sanders to spake to him and indaver to bring him to a sence of his disorder and that hee to acknowledge the same to the satisfaction of this Meeting if he does not promise to do then to order him to appear at the next monthly meeting."

" Thomas Minshall and Randall Malin in behalfe of their pertiqular Meeting of Providence complaine against Thomas Jones for unlawfully taking some corne from Joseph Jervis at his mill."

Chester Monthly Meeting at Providence, 9 mo. 30, 1724: Report of " The Great Exess and inconvenience that appears amonge us by the numerous Concourse of People at Marriage Dinners that some way be thought of to prevent the disorders that may come thereby."

[*Other minutes quoted indicate early practices and problems.*]

The land now covered by the upper portion of the borough of Media was originally patented by Penn to two brothers, Peter Taylor and William Taylor, on March 2–3, 1681.

The two tracts aggregated seven hundred acres and extended from Providence Road westwardly to Ridley Creek. These brothers came from Chester County, England, at or about the same time as the Minshalls, Vernons, Powells, Croxtons, Malins and Sharplesses from the same county.

" Peter being unmarried at the time of his arrival was intermarried with Sarah the daughter of his neighbor John Houlston, in early part of 1685 agreeably to the good order of the Society of Friends of which he was a consistent member. As is usual in the settlement of new countries the immigration of young men to our favored land at first greatly exceeded that of young women and such respectable spinsters as arrived would not remain in that condition very long. As evidence of this three daughters of John Houlston 'passed meeting' and were probably married on the same day, 1 mo. 2d, 1685. Sarah with Peter Taylor, Elizabeth with James Swaffer, and Rebecca with William Gregory, while a fourth daughter Martha was married to David Ogden before the close of the same year."

At Sandy Bank Burial Ground many of these original settlers and their early descendants are buried but most of the markers are either gone or not legible. The gravestones of Peter Taylor and William Taylor could be seen there a few years ago. Many of the present residents of this county refer to Sandy Bank as the resting place of their forefathers. Among others is Daniel Broomall, great-grandfather of John M. Broomall who is now one of the judges of our county courts.

[*Brief minutes quoted to indicate the move for building the present meeting house which was erected in 1814.*]

Among the early marriages noted are those of Samuel and Lydia Hibberd on 1 mo. 1, 1829; William L. and Sarah L. Green, 10 mo. 31, 1844; Caleb J. and Hannah G. Maris, 10 mo. 31, 1850; Joseph and Elizabeth S. Bunting, 11 mo. 7, 1855; Edgar F. and Mary H. Miller, 11 mo. 7, 1865; George M. and Ella M. Booth, 11 mo. 29, 1876; Allen and Sarah B. Flitcraft, 12 mo. 5, 1876; Lamartive and Sarah A. Darlington, 3 mo. 13, 1879, and others.

[*Names of prominent Friends who have visited Providence Meeting, including Elias Hicks and Lucretia Mott; names of various Friends buried in the graveyard.*]

Old Providence Meeting House has now existed nearly two hundred and fifty years and it would be hard to compute the amount of good it has accomplished in the community in that time. Many generations have lived and flourished subject to its influence. "In earlier times this influence was most powerful in spiritual and temporal affairs; it watched over its members in health and in disasters, carefully eyed their engagements in marriage and business, prevented disputes among its members, educating the young and providing a burying place for the interment of its dead." Its greatest care now is over matters of a religious, social and industrial nature.

Throughout its history a far-reaching influence for righteousness has been exerted. On this occasion we express a deep feeling of gratitude toward those who preserved this beautiful property and here maintained the principles of our Society. It is our hope that these efforts will continue along even broader fields of activity. May the past be an encouragement for the future.

SOME REMINISCENCES OF PROVIDENCE MEETING

A paper read by Lydia G. Hawkins at the spring meeting of Friends' Historical Association held at Providence Meeting House, Media, Pennsylvania, Fifth Month 25, 1929.

We may imagine this afternoon we are back in the late years of the seventeenth century and that we are looking at a little log house surrounded by forest trees. Indians probably are living not far away. This house was on the property now adjoining these (Providence Meeting) grounds which were then a part of this same tract of land. It was located not far from where the trolley now crosses Bowling Green. A depression in the ground can be seen where it stood, and comparatively lately an old pear and apple tree marked the spot; also a covered well was nearby.

This little log house, the home of Thomas Minshall, was the first place in which Friends of this neighborhood met to worship God. In 1700 a hip-roofed frame meeting house was erected not far from this building where we sit today. We pass over the next hundred years with all the changes they must have brought; at their close we find both the little log house and the meeting house still standing, though grown old and time worn. What they could tell us, could they speak, of the people who once sat within their doors would be most interesting. But this is a closed book. William Penn was probably one of those who attended meeting in this house.

In 1807 a Friend from Edgemont with his son came to attend Providence Meeting, then still held in the old meeting house. He came also to look over some land near-by. This was the Minshall property, at that time owned by one Peggy Neusam, who lived in the same log house. The Friend was my great-grandfather, Robert Green and his son, Abel Green, my grandfather, from whom, as a little child, I have heard the story of this visit to the old Minshall house, and the very important ending thereof. Peggy gave her visitors a very hearty welcome for she soon understood they were interested in her land and she wanted badly to sell. She was tired, she said of "snapping brush" and wanted to move "out west to Redlands."

Her woman's intuition told her that it would be wise to first

offer her guests food before talking business. She thereupon set about preparing a meal. The haste with which this was done greatly impressed my grandfather. First, she stirred up the coals in the fireplace so they would be bright and hot; then she drew water from the well outside, filled her tea-kettle and hung it on the crane over the fire to boil; from a little cupboard on the wall, she filled an earthen bowl with corn meal and mixed it into a dough for cakes which she put to bake in a pan before the fire. Hurriedly, she stepped into the end of the fireplace where smoked meats were kept; took down a long strip of flitch, cut off some generous slices which were soon sizzling over the coals. While these were cooking, she ran out to her garden, gathered a bunch of fragrant hyssup for tea, twisted it as she hastened in; thrust it into her teapot and poured over it the boiling water; and now the meal was ready. We can picture her guests sitting around the open fire enjoying this primitive hospitality. It had the desired effect; she sold her land to her visitors for $670. A small amount it seems to us now, but probably Peggy was satisfied, for now she could move out to Redlands.

My grandfather occupied the old house until about 1812 or 1814 when the dwelling now owned by Mr. E. Kenney Crothers was built. Here I was born and my five brothers and two sisters; and thus we came to inherit Providence Meeting traditions. I do not know how long the log house stood after my grandfather left it.

My mother, Sarah Sharpless, daughter of Samuel Sharpless, has told me that as a young woman she came to Providence Meeting from Middletown where she lived, on horseback, and that this was the usual mode of travel for Friends who came from a distance. I can remember the old horse-block which stood under the leaning sycamore tree at the driveway. We can see the young women as they stepped from their horses upon it. What a picture it must have been compared with the present gathering of automobiles. My mother and William L. Green married here in October 1844.

A row of sheds for saddle horses then extended along the south side of the grounds and this with the two now standing was usually well filled, especially on Monthly Meeting days.

A little stile, with two steps up and two steps down, was the entrance to the meeting house yard between our place and meeting. Sometimes both facing benches would be filled and from the top one, as a child, I have often looked down upon a well filled house. All the Friends who occupied the facing benches wore the correct Quaker dress. The men wore high beaver hats and collarless coats—the women the stiff bonnet and graceful kerchief and shawl over full long skirts. My own little stiffly starched sunbonnet was quite in keeping with the bonnets worn by the older Friends. I remember, as if it were yesterday, the faces beneath these broad brims and plain bonnets, they were serene and kindly, and I thought this mode of dress was very necessary to make the wearers good.

George and Edith Lewis, Seth and Margaret Pancoast, Eli D. Pierce, William and Hulda T. Wilson, Isaac Haldeman, Mary Ann Worrell, Jacob and Sarah Hibberd, William L. and Sarah S. Green, were some who sat on these front seats in those days. The Bancrofts and Smedleys, Millers and others were contemporary with my grandparents. Our home was so near the meeting that it was the center for visiting Friends. Among these, Lucretia Mott was the most distinguished. Mother was much impressed with her lovely character and her neat appearance—though she noticed she did not look in the glass when she tied her bonnet. Elizabeth Newport was another well-known Friend who was frequently at Providence Meeting. The house in those days was heated by a large ten-plate stove. As you perhaps know the little house adjoining was built for a school. My father attended here for some years.

The beautiful graveyard, in its quaint simplicity, is a fitting resting-place for the Friends of the past who have left us such a heritage of material as well as spiritual blessings.

THE FRIENDS AS SEEN BY THE FRENCH

By Edith Phillips [1]

The general public thinks of the Society of Friends as an exclusively Anglo-American group. Among Friends themselves, those who have any interest in the history of their movement know that it took rather firm root in Holland and extended somewhat into Germany. The near-conversion by William Penn of the most intellectual woman of her time, Princess Elizabeth of Palatine, is also a well-known incident. Probably very few know of the existence of a modest group of Quakers in the south of France during the French Revolution, a group with a history as old as that of the English Friends, whose members were finally invited to join the society when their English co-religionists realized the similarity of their principles and way of life.

It is nevertheless a fact that these obscure Friendly Frenchmen were an object of great interest in France from the very inception of the movement. Then why, it may be asked, do we not hear of larger and more important groups of Friends in France than the village people of Congédies? The answer is simple. The interest was great; that can be proved. But it was largely a literary interest and confined to people who were of no mind to be converted to any religion, although if the Friends had compromised on the military question they might have played an active rôle during the French Revolution.

Three types of French writers had a great deal to say about Quakers. Theologians, both Catholic and Protestant, who were afraid of the dangerous doctrine of inner revelation which seemed to undermine equally the authority of the church and of the Bible, wrote so much about them in the latter half of the seventeenth century that French travellers to England made a particular point of seeing what manner of people these were. The travellers found their manners much more interesting than their theology, and wrote accordingly. Then the moralists and reformers took up the story. Enemies of the Roman Church including Voltaire and the authors of the Encyclopedia, found in them the true Primitive Christians. Jaucourt, who wrote the article on *Quakers* in the Encyclopedia, says, "I am proud to say that I have read and reread with singular pleasure the *Apology* of Robert Barclay, and he has convinced me that it is the most rational and the most perfect system yet conceived." With such praise of their system and many descriptions of their high moral character, the legend of the "good Quaker" becomes fixed in the French mind. Pennsylvania is the golden age re-

[1] The author of this article is a graduate of Goucher College and has received her Doctor's degree, with honorable mention, from the University of Paris. She is not a Friend but is doing research work on the influence of Quaker ideas on French literature of the eighteenth century.

turned, and William Penn the modern Lycurgus. (No less person than Montesquieu originated that much repeated phrase.) Occasional hostile critics were silenced with a flow of eloquence. From all the chorus of praise I choose as an example an article which appeared in the *Feuille Villageoise,* a revolutionary gazette of 1791: "The Quakers are distinguished for their integrity and their incomparable human sympathy. The character of their religion is an impartial meditation on the Scriptures and on evangelical fraternity; the adoration of the Supreme Being without vain images or childish ceremonies; the ethics of Christ and the cult of Nature." Perhaps Friends will be surprised to find themselves classified among the nature cults, but in revolutionary France that was high praise.

Space does not permit even a mention of the Quaker as a character on the French stage, always upright, generous, kind and noble, culminating in the Quaker of Alfred de Vigny's *Chatterton,* a sort of father confessor to the unhappy poet, the only man in a world of crude shopkeepers and cruel aristocrats who is capable of understanding the romantic nature.

The material from which these few sketchy remarks are drawn has been collected as a study of a phase of the French character in the eighteenth century, and not for its particular bearing on Friends themselves. Yet Friends may take some interest in seeing themselves as the French saw them and in realizing that although they played a passive part, they were not without influence in opposing some of the intrenched forces of worldliness in eighteenth century France.

DOCUMENTS

Extracts from the *Journal of a Religious Visit to Friends in America, 1761–1763,* by Elizabeth Wilkinson (1712–1771), of England. The author was a Friends' minister, and the original manuscript of her *Journal* is in the Library of Haverford College. (See BULLETIN, 12:95 and 13:45.)

Pages 30–31

3mo. (1762) [Pennsylvania] Miles

17 To Huntington Meeting[1] which was a poor time. I had something to say to stir them up to faithfulness according to knowledge. Lodged at Alexander Underwoods. 13

18 To Warrington Meeting[2] I had nothing to say it was such a

1. The writer had traveled northward from Maryland, west of the Susquehanna River, to a point a few miles northwest of York, Pennsylvania. Huntington, or Huntingdon, is now called York Springs, and should not be confused with the present city of Huntingdon, in Huntingdon County.

2. The old Warrington Meeting House, begun in 1769, enlarged in 1782, stands about midway between Wellsville and Rossville, York County, Pennsylvania, on the state highway leading from York to Carlisle. Elizabeth Wilkinson attended meeting no doubt in the older log meeting house erected in 1745.

hard time. I was tempted to go out for I desired to be hid from the Sight of mortals I was in Such distress as cannot be uttered in Words which continued that day and night. Lodged at Joseph Huttons. 8

19 This morning I was brought so low that I thot. all was surely over, I should never more be favoured concluding all that ever I had done was wrong & I was now fallen to rise no more; my trial and Exercise so great as could not be uttered but the Silent Language of my mind was O Lord if I perish Let it be as near as possible to thyself & grant that thy great name may not suffer by my fall, for thou knows I hold it precious, but Ah! Lord what good will my fall do. O Let my Soul never forget this day, the Lord saw my Tears & heard my Sighs and at meeting this day at Newberry [3] where I thought I should never more open my Mouth he was pleased to own me in a Concern to Supplicate his great name in the Early part & after to give me a few words to such as were near the 11th hour of their time. It was a tender broken meeting to me. Praises & Glory to the Lord who is worthy now & forever saith my Soul.[4] This afternoon Crossed Conewago in a Canoe & swam our Horses & came to John Garretsons & Lodged. 4

Pages 39–40

5mo. 4, 1762 [Long Island] Miles

4 To Matinicock [5] meeting which was not the hardest meeting I have met with tho' my Labour amongst them was Pretty close concerning the Education of their Children. Not to indulge wrong things that they might do out of their Sight when they were told of them by their Friends; that such indulgence was charged upon Old Eli &ca. And at the Conclusion an Earnest request that they might remove from amongst them those Papish Reliques of Grave-Stones at the Heads & feet of their deceased frds. that it lay at the door of the present Generation to begin with it; And of the Foremost Rank to do away such as they had put up for their friends that so they might with more authority treat with those as were not willing to come into the practice. . . .Lodged at Mary Pearsals. 20

3. Newberrytown, almost due north of York.

4. The above extract is printed as portraying the spiritual tempests sometimes stirred within such souls.

5. Matinecock meeting, now known as Locust Valley. The old meeting house, still in use, was built in 1725. It is on the highway from Glen Cove to Oyster Bay, a short half-

Pages 72–73

9mo. 25 (1762) [Philadelphia]

25th Being 7th day the Yearly Meeting of Ministers and Elders began, it was held at the Great House:[6]—in this meeting I was brought under a Sense of the hurt that our Society had sustained by the outgoings of many on various accounts & in perticular that of mix'd & clandestine Marriages my companion I found after was under the Same concern & stood up & Said it before the meeting, which did but encrease mine & I fully beleived it my duty to Second what she had said but when I looked over the meeting & saw so many great so many wise & Eloquent, my Heart within me was ready to faint & the Reasoner got in. I missed the opportunity & said nothing which distressed me greatly. Returning from meeting met with my valuable Friend Joseph White & asked him if there would ever be another opportunity, he said yes & if thou has omitted anything when it don't proceed from wilful Rebellion our kind Master is ready to pass it by therefore dont distress thyself too much. Next day was at three meetings to little advantage to me.

27 This morning in the Select Meeting my Concern was renewed & in great fear I stood up & delivered it as well & as briefly as I could giving Some hints from my own Experience & that if the giving in a paper would have reconciled me to Friends I had in all likelihood not stood amongst them at that time. Susannah Hatton Seconded it very closely: But it seemed by one Friend to be a little sett aside as not the present business of the Meeting. However as I was not condemned for what I said I left the Meeting pretty easy.

Pages 107–108

12mo. (1762) [Pennsylvania] Miles

19 To Springfield meeting which was to me a time of trial and proving, had nothing to say nor Stillness to become at. Afternoon & Evening the Same. Lodged at Lewis Davis. 5

20 To Haverford Meeting in which I had something hard to mention but was helped thro' to some relief to myself. Came to Jonathan Jones & Lodged. 5

mile south from the Locust Valley station of the Oyster Bay Branch of the Long Island Railroad.—See *Friends' Intelligencer*, 10 mo. 10, 1925, p. 812; *same*, 4 mo. 3, 1926, pp. 265–267.

6. At the southwest corner of Second and Market Streets, Phila. This was the second Great Meeting House, of brick, first used for Yearly Meeting in 1755.—See article by George Vaux, Jr., on old Phila. Meeting Houses, *The Friend* (Phila.), 6 mo. 10, 1926, p. 590 f.

21 To Merion Meeting in much Lowness. I had to caution them against Intemperance & in an especial manner before meeting. Pure Religion seems to be at a very low ebb in this place. I was under such a Load after I feared as I often do that I had hurt the Cause. Returned to Jonan. Jones & Lodged. 3

22 This morning parted with John Pemberton the weather being very wet & he not well; but yet have the Company of our former fellow Traveller Benjn. Ferriss which is again in a needful time. —To Radnor Meeting I had to Caution such as pretended to follow Christ & it was only for the Loaves & Fishes &ca &ca was after very much stripped 'till near the Conclusion was mercifully favoured which was cause of gladness of heart. dined at Thos. Maul's & came to Joseph Walkers & Lodged. I was this Evening taken with swiming in my head which disordered me in an unusual manner for a while, but got over it in the night. 12

23 To the Valley meeting my mind was deeply affected under a Sense of several States Some of which I thought it my duty to speak to but sat too long & when up was not so deliberate as I ought to have been So that I got thro' but part of what was before me & sat down in great anxiety which continued most of the day. Dined at Jos. Walkers thence came to John Jacobs & Lodged. forded Schuylkill which appeared to be the broadest ford we have passed on the Continent. 7

Pages 115–116

(1763) [Philadelphia]
1mo.

10th At the Second days morning meeting where it was a close trial on me to open my mouth as I never had in one of those meetings in this City, but saying have me excused would not do. I stood up in great fear & was favoured with strength to deliver what I thought my duty, for which mercy my mind was humbled in thankfulness to the Lord who is worthy of praise forever.

11th At the Bank meeting [7] a Low & dull time, had nothing to say. Dined at Anthony Morris where had a Sitting in which I had to caution their Descendants (of whom there are many) against pride, & advise to Let their moderation appear in all things. My Mind is greived with Friends in this City, in their endeavouring to outdo each other in the Grandeur of their Houses, Tables, Entertainments, &ca &ca.

7. The second Bank Meeting House, of brick, on the west side of Front Street, about fifty feet north of Arch Street.—See article by George Vaux, Jr., cited above.

ITEMS FROM PERIODICALS

The American Friend

—Historical sketch of the Friends Girls School in Ram Allah, Palestine, which was founded by New England Friends in 1889.—12 mo. 13, 1928, p. 905, and continued.

—Alma W. Cox reported that progress is being made in the educational program of Friends in Cuba, and also that a Cuban Yearly Meeting has been established, consisting of five or six monthly meetings.—12 mo. 13, 1928, p. 906.

—A brief historical statement of the foreign mission work of Friends of the Five Years Meeting has been published under the title, "A Notable Movement."—12 mo. 27, 1928, p. 935 and continued.

—In an editorial on the subject of calendar reform, which has been so vigorously agitated of late, mention is made of the fact that one of the outstanding leaders in this effort is a Friend, Moses B. Cotsworth, of Vancouver, B. C., who was a member of the Canadian delegation to the Five Years' Meeting in 1927.—1 mo. 17, 1929, p. 35. In this connection it is interesting to note that in the *Bulletin of the Federal Council of Churches,* June, 1928, p. 15, it is stated that "the man who above all others has brought this movement to its present state of popularity is Moses B. Cotsworth, who, in 1888, as statistician of the Northeastern Railway, in England, was forced to study the defects of the calendar because it was his duty among others to explain increases and decreases in the net earnings of the company each month."

—It is interesting to note that David Roberts, of Burlington County, New Jersey, was one of the Republican Presidential Electors chosen by his state on Eleventh Month 6, 1928. So far as is known, he was the only Quaker member of the Electoral College that elected Herbert Hoover, the first Quaker President of the United States.—1 mo. 31, 1929, p. 86.

—New England Yearly Meeting has suffered a loss in the death of one of its outstanding leaders, Thomas Wood, of Dorchester, Massachusetts, who died on Twelfth Month 30, 1928. For practically all his life, Thomas Wood was closely associated with the affairs of the Yearly Meeting, and rendered valuable service in many connections. For about a third of a century, he was an Elder of Boston Friends Meeting, and remained an active, interested member until his death. He was also a member of the Yearly Meeting's Permanent Board, of its Moses Brown and Lincoln School Committee, and of several other committees, on all of which he served with zeal and faithfulness.—2 mo. 7, 1929, p. 102.

—Through the kindness of Mrs. Laura B. Cook and George H. Moore, a manuscript copy of "The Life and Work of Charity Cook" (1745–1822)

has recently been presented to the library of Earlham College. It was prepared by the late Eli Jay, of Richmond, Indiana. "Charity Cook is said to have been one of the most remarkable woman preachers that American Friends have produced. She traveled extensively in the ministry in America and made two religious visits to Friends in England and Ireland."—2 mo. 14, 1929, p. 121.

—On the cover of *The American Friend* for 3 mo. 7, 1929, it is announced that this issue is primarily intended as a telescope, through which readers may look afar in many directions and have brought close to their eyes the Christian enterprises in which Friends are engaged in many lands. There are editorials, illustrations, and special articles on the mission work of Friends in America as well as in foreign lands.

—Homer C. Hockett, who has just recently become a member of Friends' Historical Association, was elected president of the Mississippi Valley Historical Association at its meeting held last spring at Vincennes, Indiana. —5 mo. 2, 1929, p. 329.

—Harlow Lindley, who resigned from the Earlham College faculty last year to become librarian of the Hayes Memorial Library at Fremont, has accepted an appointment from the Ohio State Archaeological and Historical Society at Columbus, to become Curator of History for the state of Ohio. —5 mo. 2, 1929, p. 329.

—In connection with the Ministerial Conference held at Piney Woods, North Carolina, in Sixth Month, 1929, a special meeting was held at Hertford to commemorate the coming of William Edmundson and George Fox to the Albemarle section in 1672. A stone marker, in memory of the visits of these two pioneer Friends, was unveiled at the time of this meeting.—5 mo. 9, 1929, p. 338.—See also *Virginian Pilot and the Norfolk Landmark,* 6 mo. 12, 1929.

—The first gathering of the new Yearly Meeting of Friends in Syria and Palestine was held in Ram Allah from Third Month 29 to Fourth Month 1, 1929. There were in attendance Friends from Syria and Palestine, as well as from England, Ireland and America.—5 mo. 9, 1929, p. 340.

—In *The American Friend* of Seventh Month 4, 1929, pp. 483–484, there is an appreciation of Charles E. Tebbetts (1855–1929). He was a graduate of Haverford College in the class of 1875, and attended the reunion of his class on its fiftieth anniversary in 1925. He was a real statesman among Friends of the West, thoroughly modern and deeply spiritual—a great and "well shod" leader in the tragic, unnecessary, un-Friendly conflict between Modernism and Fundamentalism.

—A marker has been erected at the site of the old White Lick Meeting House, near Mooresville, Indiana. This meeting house was a large brick building, and was the center of Quaker activities in all that part of the country from 1830 to 1870. The marker was unveiled at the Quarterly Meeting held on Eighth Month 10, 1929.—12 mo. 27, 1928, p. 941 and 8

mo. 8, 1929, p. 590.—See also the issue of 10 mo. 17, 1929, p. 781, containing a picture of the old meeting house.

—In an article in the *L.M.S. Magazine* for July (1929), credit is given to Thomas Edmondson, a Friend of Lancaster, England, who died in 1851, for inventing the form of ticket now used by all the railroad companies, as well as for inventing the machinery for printing, numbering and dating the tickets. "This worthy Quaker contribution is still being shared by those who travel."—8 mo. 15, 1929, p. 612.

—In telling of his recent visit to Canada, Walter C. Woodward mentions the interesting fact that the national heroine of Canada, Laura Secord, was a Quaker maiden. In the war of 1812, she made her way across country alone in the night and gave timely warning to a detachment of the British army, so that they were able to defend themselves against a surprise attack from the American forces.—8 mo. 22, 1929, p. 621.

—A tribute (with portrait) to the memory of Nannie M. Arnold (1848–1929) who was the founder of *The Pacific Friend* and its editor for more than thirty-six years. Realizing the need of a church paper among Friends in the West, she began in 1892 the publication of *Christian Workman,* and continued it under this title until about 1906 when the paper was renamed *The Pacific Friend.*—8 mo. 22, 1929, p. 629.—See also *The Pacific Friend,* 5 mo., 1929, p. 3.

—At the time of Falmouth Quarterly Meeting, 8 mo. 31—9 mo. 1, 1929, special meetings were held to mark the centennial and rededication of the meeting house at South Durham, Maine. The exercises started with a meeting for worship, which was followed by the reading of a history of the meeting, and the unveiling of a bronze tablet on which was inscribed the date of the erection of the meeting house and of the centennial dedication.—10 mo. 3, 1929, p. 739.

—Friends of Fairmount, Indiana, held special meetings to celebrate the centennial of the settlement of Joseph Winslow on a farm in the Back Creek Community, which is now about two miles north of Fairmount. He and his family came from Back Creek meeting in North Carolina (hence the name of the new meeting which was begun in 1831) and were the first Friends to settle in southern Grant County, Indiana.—10 mo. 10, 1929, p. 752.

The Friend, Philadelphia

—In the 1927 session of the Pennsylvania State Legislature, a bill was passed providing for the annual observance of "Pennsylvania Day" in the schools throughout the state. This day is to be observed on Third Month 4th of each year, and is to commemorate the historic event of the granting of the Charter of Pennsylvania by Charles II of England to William Penn. —4 mo. 25, 1929, p. 511.

—It is interesting to note that through the Quaker Verlag, or "publishing-house" of the German Yearly Meeting of Friends, an ever increasing

interest in Quaker literature has been created, among the German Friends and the surrounding circles of friends of Quakerism. Besides the various Quaker books and pamphlets which have been sold, twelve thousand pamphlets for free distribution have been published by the Verlag.—4 mo. 25, 1929, p. 513.

—Watson W. Dewees, a member and former President of Friends' Historical Association, was born at Goshen, Ohio, Seventh Month 31, 1845, and died at Haverford, Pennsylvania, Second Month 26, 1929. A valuable memorial of his life, prepared by Haverford Monthly Meeting, was published in *The Friend* (Phila.), 6 mo. 27, 1929, pp. 615–617. Apart from his long and useful service as a teacher at Westtown School, and his writings in Quaker history, the fact emphasized in the Memorial is his active connection with the educational awakening in Philadelphia Yearly Meeting that began in the year 1880—a movement "responsible for some outstanding characteristics of current Philadelphia Quakerism."

—Emily Howland, a Friend and a well-known citizen of Cayuga County, New York, died on Sixth Month 29th, 1929, aged one hundred and one years and seven months. In 1926, when Emily Howland was 99 years old, New York State University conferred upon her the degree of Doctor of Letters, in recognition of her valuable work in the field of education. She was the first woman to be so honored by that university. (BULLETIN 16: 30) —7 mo. 25, 1929, p. 41.—See also *Friends' Intelligencer,* 7 mo. 27, 1929, p. 596.

—A tribute to the memory of Job Scott Gidley (1844–1928), a member and recorded minister of Dartmouth Monthly Meeting, was published in *The Friend* (Phila.) through the courtesy of New England Yearly Meeting (Westerly, R. I.)—8 mo. 8, 1929, p. 65.

—A Danish paper, *Ost og Vest* (which we assume means "East and West") is translating, and will publish during the winter, an abridged form of Rufus Jones' "The Beginnings of Quakerism."

Violet Hodgkin's "Silent Worship, the Way of Wonder," will soon appear in Polish. The expenses of publication are met by the English and American Committees jointly.

The first Russian edition of Max Reich's pamphlet, "Enthusiasm for Jesus," is almost exhausted. English Friends are having a second 2,000 copies printed.

And we hear from the Geneva Centre that a Czechoslovakian lady, Mme. Vokrowa, is about to translate into Czech, Eward Grubb's book, "What is Quakerism?"—9 mo. 26, 1929, p. 153.

—An article by Isabel Grubb, of Ireland, on "Irish Quakerism" appeared in the issue of 10 mo. 17, 1929, p. 183. The writer sketches the early history of Friends in Ireland, and then depicts some features of Irish Quakerism in the present day. It will be recalled that Isabel Grubb is the author of *Quakers in Ireland, 1654–1900.* She made an extensive visit among Friends in America during the present year.

Friends' Intelligencer

—A picture of Swarthmore College Library with the recently completed left wing which will house Friends Historical Library and which was the gift of Clement M. Biddle, in memory of his father. This new building will form a Friends' museum as well as a library, illustrating as far as possible every side of the history of the Society of Friends and of the early history of Pennsylvania. J. Russell Hayes is in charge of Friends Library, assisted by Miss Laura Beardsley, daughter of the late Professor Arthur Beardsley. "Edward L. Tilton, a Quaker architect of New York City, who planned the old library more than twenty years ago, designed the new building, which is of Gothic architecture and is completely fireproof."—2 mo. 9, 1929, p. 117. At the dedication exercises which were held on Fifth Month 6th, 1929, a short pageant was presented and addresses were made by Charles F. Jenkins and Rufus M. Jones. At that time the records of Philadelphia Yearly Meeting and several monthly and quarterly meetings had already been placed in the locked steel cases, and many relics, heirlooms, portraits and the like were on exhibition, such as the manuscript of John Woolman's Journal, the oil portrait of George Fox, personal mementoes of Friends of past days, etc. An article which appeared in *The Evening Bulletin* (Phila.) is reprinted in the *Friends' Intelligencer,* and gives an account of some of the very interesting and valuable items which are contained in the collections of Friends Historical Library.—5 mo. 18, 1929, p. 393, and 7 mo. 6, 1929, p. 535.

—Although Friends have moved away or disappeared from the neighborhood of Old Upper Dublin Meeting House, a renewed interest has recently been taken in the property by the descendants of those buried in the adjoining burial ground. The house has been repaired and put in good order, and in addition the lawn has been graded, trees and shrubs have been planted, and the driveway has been resurfaced. The graveyard itself has been put in good order, and some of these interested Friends have undertaken to raise an endowment so that this property may always be kept in good order. A fund of $13,000 has already been raised, and it is hoped to secure considerably more than this. The Meeting and Committee would welcome the cooperation of those interested in the preservation and beautifying of the grounds and graveyard.—2 mo. 9, 1929, p. 119.

—Philip Sellers, who died on Second Month 5, 1929, was a descendant of Samuel Sellers who emigrated to America in 1682 with the pioneer Quakers, and settled near Darby, Pennsylvania.—2 mo. 23, 1929, p. 162.

—A memorial notice (with portrait) of Emma C. Bancroft, who died at her home in Wilmington, Delaware, on Second Month 15, 1929: A large company of young and old gathered in the old Meeting House at Wilmington to pay their loving tributes to the beautiful life of this dear Friend. "God had granted to her the gift of eighty long years—years which she had filled with unnumbered acts of kindness and loving helpfulness, and in

the last waning years of her beloved husband, William P. Bancroft, who had passed on to the Higher Life a few months before, she gave us an example of rare courage and devotion. With deep sympathy and loyal interest she had seconded all his many activities, civic and philanthropic, and as a true helpmate had made of their ideally hospitable home a veritable haven of comfort and help to an ever-widening circle of loving friends."—3 mo. 2, 1929, p. 181.—See also *The American Friend,* 2 mo. 28, 1929, p. 162.

—In *The Prairie Farmer* (Indiana Edition), of February 2, 1929, there is an article entitled, "The Mills Family and Maplehurst—The Unusual Record of Edwin S. Mills, Master Farmer, and His Family." The article, freely illustrated, gives a very enthusiastic account of this master farmer, Edwin S. Mills, who is an active member of Valley Mills Meeting near Indianapolis.—3 mo. 9, 1929, p. 196.

—Account of the Jeanes Hospital, a Friends' institution, the erection of which was made possible through the generous provisions in the will of Anna T. Jeanes. It is situated on the old Jeanes homestead, "Stapley Farm," at Fox Chase, Philadelphia, and is devoted to the treatment of cancer cases.—5 mo. 18, 1929, p. 395.

—Plans are under way to erect a memorial to the pioneer Friends who first settled on or near the site of the old Hicksite meeting house at Farmington, New York. It has been decided that the form of this memorial shall be a large boulder bearing a bronze tablet with a suitable inscription. Farmington Friends began to hold meetings as early as 1790, and built a log meeting house in 1796, the earliest Friends' meeting house west of Utica. When this house was destroyed by fire in 1803, another one was erected, which in turn gave way to a larger building which was used for one hundred and ten years for religious purposes. In 1926 the property was sold and the old meeting house was removed.—6 mo. 22, 1929, p. 495. (The tablet was dedicated 10 mo. 6, 1929, and a picture of it appeared in the *Democrat Chronicle,* of Rochester, N. Y., of 10 mo. 8, 1929. An account of the exercises of dedication appeared in the same paper 10 mo. 7, 1929.)

—Further liberal donations have made possible the purchase of ten additional acres of land at Jordans, England. This historic shrine of all Quakerism has thus been saved from threatened encroachments.—7 mo. 6, 1929, p. 533.

—Special services were held on 9 mo. 28, 1929, to commemorate the one hundredth anniversary of the rebuilding of Providence Meeting House, Montgomery County, which is under the care of Gwynedd Monthly Meeting. The original meeting house was erected about 1730 by pioneers in that part of the Perkiomen Valley, and many of their descendants were present at the anniversary service.—10 mo. 19, 1929, p. 838.

The Friend, London

—In connection with the recent election in England, it is interesting to note that for the first time in history a woman Friend has been elected

to a seat in Parliament, namely Dr. Ethel Bentham, representing East Islington. Another Friend elected at the same time, a new member for Coventry, is Philip J. Noel Baker an old Haverfordian and son of the late Joseph Allen Baker.—6 mo. 14, 1929, p. 547.

—The 150th anniversary of the founding of Ackworth School was celebrated with appropriate exercises on Sixth Month 22, 1929. The occasion was a red-letter day in the history of the school, and a representative gathering of old scholars and officers was in attendance.—6 mo. 28, 1929, p. 589.

—Memorial notice of Anne Elizabeth Warner, wife of the late Yardley Warner of Philadelphia, who died at the home of her son in West Grove, Pennsylvania, on Fifth Month 31, 1929. Testimony was borne to her unusual and outstanding qualities at the funeral services held in the meeting house at West Grove, and again at the memorial meeting held for her in her own old meeting house at Long Sutton, England.—7 mo. 5, 1929, p. 613.

—Wilfred Monod, a French Protestant pastor, has recently published a book entitled *La Nuée de Témoins* ("The Cloud of Witnesses"), which tells the story of the great leaders in the history of religion, from Moses and Isaiah, down through the Christian church to Fallot who died in 1904. It is interesting to note that two of the twenty-six chapters are devoted to Friends: chapter 14 to George Fox and chapter 21 to Elizabeth Fry.—9 mo. 6, 1929, p. 800.

—In an article describing a visit to Thetford, the birthplace of Thomas Paine, it is mentioned that at that time "The Wilderness," a large house standing in extensive grounds, was empty and for sale, owing to the death of its philanthropic owner. This house incorporates, almost intact, the cottage in which Joseph Paine, the Quaker father of Thomas, lived 192 years ago. Mention is also made of what has been called the "more important birthplace" of Thomas Paine, the old meeting house of the Society of Friends which he attended as a lad. In speaking of Thomas Paine and his attitude toward Quakerism, the following quotation is given from Paine's writings: "Though I reverence their philanthropy I cannot help smiling at the conceit that if a Quaker had been consulted at the Creation what a silent and drab coloured Creation it would have been. Not a flower would have blossomed its gaieties, not a bird had been permitted to sing."—9 mo. 13, 1929, p. 824.

—A valuable article on the founding and early history of *The Friend* (London) is published in the issue of 10 mo. 11, 1929, p. 901. The article is illustrated with portraits of leading Friends who have been connected with *The Friend* from its first publication.

Pennsylvania Magazine of History and Biography, 53 (1929): January, April, and July

—Harrold E. Gillingham has contributed an article entitled "Some Early Brickmakers of Philadelphia." The author first speaks of the many brick

houses in Philadelphia in the early days and discusses the question as to how the bricks were secured, whether by the costly method of importation from England or by the process of manufacture in America. Many manuscript and other records have been consulted, and are quoted in giving information in regard to the brick-making industry in Philadelphia. Many of the early brickmakers were Friends, among whom was a Thomas Smith, whose partner was Daniel Pegg, and who is known to have been in this business as early as 1685.—Pp. 1–27.

—A very interesting and scholarly series of articles has been written by M. Jackson Crispin, a member of Friends' Historical Association, on Captain William Crispin (1627–1681/2) and the Crispin family in America. The first article appears in the April number, and is a biography of Captain William Crispin who served in the English navy under Admiral Sir William Penn and who was appointed by William Penn, his cousin by marriage, as Chief Justice, Assistant to the Governor and Surveyor General of the Province of Pennsylvania. In the fall of 1681, William Crispin and his son Silas sailed for America on the "John and Sarah" of London, but Captain Crispin died before he reached Pennsylvania. On hearing of the death of his cousin, William Penn commissioned Thomas Holme, in place of Crispin, to serve as Surveyor General of Pennsylvania.

There is much genealogical material concerning the Crispin family, and also concerning one branch of it, the Blackfan family, Quakers of Bucks County, Pennsylvania. The articles are profusely and beautifully illustrated with reproductions of important documents and letters, as well as with pictures of places connected with the history of Captain William Crispin and his family. The articles are to be continued.—Pp. 97–131 and 193–202.

—Reference is made to the writings of Francis Rawle who in early life was persecuted in Devon, England, as a Quaker, and who came to Pennsylvania with his father in 1686.—Pp. 137–140.

—In an article by Culver H. Smith, mention is made of the fact that on several occasions distinct efforts were made to change Pennsylvania from a proprietary to a royal province. Reasons are given why this effort was never permanently successful.—Pp. 141–158.

—An interesting historical account of the old Gulph Mill, with reference to prominent Friends of that day, has been written by Charles R. Barker.—Pp. 168–183.

—The Historical Society of Pennsylvania has recently acquired a collection of letters from correspondents in this country and Europe directed to Humphry Marshall (1722–1801), the botanist, and to his nephew, Moses Marshall. These letters are of great historical interest, and throw considerable light on the introduction of plants into Europe, and incidentally upon the condition of affairs in the American colonies and later in the new republic. A list of these letters is given, with a notation in regard to the ones which have already been published in Dr. Darlington's book, *Memorials of John Bartram and Humphry Marshall*.—Pp. 269–282.

Miscellaneous

—"In the Quakers' Footsteps" is the title of an article in which Hanns Gramm tells briefly of the great child-feeding work carried on in Germany after the war, under the direction of the American Quakers. The importance and necessity of this "Kinderspeisung" has been fully recognized in Germany, and has been carried on by the Germans themselves since the Quakers withdrew in 1925. Hanns Gramm, who is a Friend, worked with the Americans when they were directing the child-feeding, and later filled an executive position with the German organization. "It can be said without exaggeration that the American relief work of Herbert Hoover and the American Quakers—particularly the manner in which the American Friends Service Committee executed the task entrusted to them—has played a remarkable part in the reconstruction of Germany, not only by the tremendous material assistance rendered but also by reëstablishing in the German mind the belief in friendship and brotherhood at a time when the German people felt that they had been made the outcasts of the world."—*Survey Graphic,* February 1, 1929, pp. 587–588.

—In the Philadelphia *Public Ledger,* 2 mo. 11, 1929, there was a descriptive article and reproduction of an unusually interesting portrait of the great early American painter, Benjamin West, by his one-time pupil and famous follower, Gilbert Stuart. This portrait has been brought from England to America, and at the time the article was written, it was in the studio of Arthur E. Bye, on Rittenhouse Square. In this portrait of Benjamin West, one sees a less dashing Benjamin West than in some of the famous self-portraits, but a man with patience, depth and a power of concentration that would naturally impress a follower and associate. In point of chronology, it is believed that of the four known portraits of West by Stuart, this one is in all probability the first.

—In the Philadelphia *Public Ledger,* 2 mo. 21, 1929, there was published an obituary notice and portrait of our well-beloved friend and fellow member, John Way, of Lansdowne, Pennsylvania, who died on 2 mo. 20, 1929, aged 58 years.—See also an appreciation of John Way written by William C. Allen and printed in *The Friend* (Phila.), 3 mo. 14, 1929, p. 434.

—A recent article on Quakerism in French is "Le Quakerisme," by V. Chenevard de Morsier, in *Nouvel Essor,* Geneva, December 8, 1928.

—"Nationalistic Education and Beyond," a paper read by Professor Thomas Woody before a session of Schoolman's Week, in the spring of 1928, has been published in full in the *Educational Review,* September, 1928, pp. 99–110. This address aroused great attention at the time and will be of value to all who are interested in educational problems. Because of some very frank criticisms of present-day methods, several patriotic organizations objected to it and memorialized the Governor of Pennsylvania to take measures to prevent a continuance of evils such as that done by the speaker, who was referred to as "one Thomas Woody."

—In Volume 10, No. 3 of the *Annals of Medical History,* there is an article by our fellow member, William T. Sharpless, M.D., of West Chester, Pennsylvania. The subject of the paper is Dr. John Rutty, of Dublin, that famous Quaker doctor and saint. Dr. Sharpless has been for some time making a study of Dr. Rutty's life and work, and the result is this interesting and valuable paper. For further reference to Dr. Rutty, see the BULLETIN, 14: 80.

—Abstracts from the early minutes of Philadelphia Monthly Meeting of Friends are being printed in the *Publications of the Genealogical Society of Pennsylvania.* The first installment was published in Vol. I (1898): 251, and other portions have been published at intervals since then, the last to appear being in Vol. X (1928): pp. 123–132. The extracts so far published cover the period from Eleventh Month 9, 1682, to Seventh Month 27, 1753.

—"New Jersey's Rich Historical Treasury" is the title of a paper by Mrs. Reuben Knox in the *Proceedings of the New Jersey Historical Society,* 14 (1929): 30–52. In this article mention is made of Friends and the part they played in the settlement of New Jersey.

—Philip S. Belasco gives a brief sketch of the political ideas of Jonathan Dymond, Quaker publicist of the early nineteenth century. It is a valuable study of a Friendly contribution to political theory. In *Friends' Quarterly Examiner,* Tenth Month, 1928, pp. 287–293.

—In *The Penn Weekly,* a magazine for young people published at Richmond, Indiana, by the Friends' Publication Board, of the Five Years' Meeting, there have appeared some short biographies of well-known Friends and near-Friends. In the issue of 3 mo. 9, 1929, there are accounts of the lives of Herbert Hoover, Benjamin West, Betsy Griscom Ross, and John Greenleaf Whittier. In the issue of 3 mo. 23, 1929, appear articles on George Fox and Margaret Fell Fox. In the number dated 3 mo. 9, 1929, p. 3, mention is made of the fact that John Adams and John Quincy Adams, second and sixth Presidents of the United States, were descended from the Adams' family who were the early Quaker settlers of a little village by the name of Flore, in Massachusetts.

—In *The Vineland Historical Magazine,* 13 (1928): 78–79, there is a copy of an old Quaker marriage certificate which is now in the possession of Miss Margaret Burns, of Vineland, N. J. It certifies to the marriage of Thomas Barnes, Jr., son of Thomas Barnes, of Trenton, N. J., and Hannah Sykes, daughter of Samuel Sykes, of Falls Township, Bucks County, Penna. It is dated 11 mo. 23, 1756.

—In the *Metropolitan Museum Studies,* 1 (1928): 72–80, there is an article by Charles O. Cornelius, entitled "John Townsend, an Eighteenth Century Cabinet-Maker." According to the Friends' records of births, John Townsend was born at Newport, Rhode Island, on Second Month 17, 1732/33, and lived with his parents, Christopher and Patience Townsend, in the Quaker section of that city. His father was a joiner, and John Town-

send, with his brothers Christopher and Jonathan, followed the cabinet-maker's trade. Three pieces of furniture made by John Townsend, namely, a chest of drawers, a mahogany clock case, and a mahogany card table, are now in the Metropolitan Museum of Art in New York City. They are definitely of the Chippendale style, and were formerly attributed to John Goddard. Recent discovery of labels inside the furniture, however, has proved that they were made by John Townsend, of Newport. The article is illustrated with pictures of the labels and of the three pieces of furniture, mentioned above. John Townsend died on Third Month 12, 1809.

—Various periodicals have carried articles in recent months on the appointment of Charles J. Rhoads as Commissioner, and J. Henry Scattergood as Assistant Commissioner, of Indian Affairs. The comment is made that with a Quaker President in the White House, and two Philadelphia Quakers at the head of the Indian Bureau, there is a good chance for reviving the benevolent Indian policy of the great Quaker colonizer, William Penn.—See *Good Housekeeping,* 88 (1929) : 4; *Literary Digest,* 101 (1929) : 13; *Review of Reviews,* 79 (1929) : 31, 76, and 80 (1929) : 49; *The Survey,* 62 (1929) : 234.

—Friendly papers about the middle of Ninth Month, 1929, and following, printed various reports of the All Friends Conference held at Penn College, Oskaloosa, Iowa, early in the same month. An interesting item historically is that our fellow member, J. Passmore Elkinton, of Philadelphia Yearly Meeting (Arch Street), was the originator of the idea of holding such a conference.

—"The Story of the Friends in Plainfield" was the subject of an address given by William L. Dudley before a meeting of the Historical Society of the Plainfields (New Jersey). William Dudley, who is a member of Rahway and Plainfield Monthly Meeting, first gave an historical sketch of the coming of the Quakers to New Jersey, then referred to some of the first families of Friends who settled in the vicinity of Plainfield, and in conclusion gave an account of the establishment of Plainfield Monthly Meeting of Friends. This interesting paper, with a picture of the meeting house at Watchung Avenue and East Third Street, is printed in the *Plainfield, N. J., Courier-News,* Third Month 30, 1929.

—In the *Providence Sunday Journal Magazine* for Fourth Month 28, 1929, there is an historical sketch of the old Oaklawn Quaker meeting house at Cranston (formerly Meshanticut), Rhode Island. This building was erected by the Friends in 1729 and meetings were held there until 1866. Then it was sold to the Baptists who first used it for their own meeting house and later as a community house. It has been enlarged and improved and is the scene of the annual May breakfasts, which have been held regularly for 62 years. Accompanying the article are pictures of the old meeting house as it was when used by the Friends and as it is today with the various additions that have been made to it.

—A short account of the life of Benjamin West by our fellow member, Arthur Edwin Bye, has been published in *The General Magazine and Historical Chronicle,* 31 (1929) : 333–336. Mention is made of West's Quaker parentage, his graduation from the University of Pennsylvania in 1757, and the circumstances under which he met and married Elizabeth Shewell in 1764. The author refers to the fact that the house where West was born is now located on the Swarthmore College campus, and in conclusion expresses regret that there is no fitting memorial to Benjamin West, the "Father of American Painting," in the city of Philadelphia.

—In the *New York Herald Tribune,* 2 mo. 24, 1929, there appeared an article on the ancient Quaker meeting houses on Long Island, with pictures of the houses at Manhasset, Westbury, Jericho, and Matinecock.

—In *The Baptist Quarterly,* 2 (1924) : 132–136 there is an article entitled "George Fox and Roger Williams. A Battle of Giants," in which the author, Henry J. Cowell, gives a short account of the debates between Roger Williams and William Edmundson in 1672. The fourteen propositions discussed are given in full, as well as quotations on the subject of these theological debates from the writings of Rufus M. Jones, William Edmundson, Thomas Hodgkin, etc.

—An article entitled "Quaker Ministry in Ireland," based on an address given by Isabel Grubb at Dublin Yearly Meeting in Fifth Month, 1929, is published in *Friends' Quarterly Examiner,* Seventh Month, 1929, p. 252.

—In *The Mennonite Quarterly Review,* 1 (1927) : 73, it is announced that research work is being undertaken on a study of the relations between Friends and Mennonites in Europe in the seventeenth century, and that an early publication of the results can be expected.

—At the reunion of conscientious objectors of the World War held in Eleventh Month, 1928, one of the Mennonites in attendance, Orie O. Miller, delivered an address entitled, "Our Peace Policy," which has now been printed in *The Mennonite Quarterly Review,* 3 (1929) : 26–32. This reunion of conscientious objectors was held at Blue Ridge College, New Windsor, Maryland, and was arranged largely through the efforts of Joshua L. Baily, Jr., of Baltimore, Maryland, a Friend and a member of Friends' Historical Association.

—An interesting and valuable paper by David J. Davis, M.D., on "The Quakers and Medicine" is printed in the *Bulletin of the Society of Medical History of Chicago,* IV (1928) : 77–93. Introducing his subject with a short historical sketch of the beginnings of Quakerism, Dr. Davis points out that the medical profession strongly appealed to Friends "from the very nature and character of the work." The author then gives short accounts of the lives of some of the eminent English and American physicians who were Friends or of Friendly connection, such as John Fothergill (1712–1780); John Lettsom (1744–1815); Joseph Lister (1827–1912); Thomas Wynne (1631–1692); Thomas Cadwalader (1708–1779); John

Morgan (1735–1789); John Jones (1729–1791); John Evans (1814–1897).

—Those interested in Quaker genealogies will wish to know that a supplementary genealogical-index to the books, pamphlets, manuscripts etc. in the New Jersey Historical Library, accessioned since April, 1923, has been published in the *Proceedings of the New Jersey Historical Society,* 14 (1929) : 129–144.

—In the same number of the periodical noted just above (pp. 144–163), there is an article by Frank H. Stewart entitled "Foraging for Valley Forge in Salem and Gloucester Counties, N. J., with Associated Happenings." The author includes a long quotation from the journal of Jacob B. Elfreth, in which the journalist refers to an interview which he had with Thomas Stokes in 1827.

—In *The Journal of Negro History,* 14 (1929); pp. 272–299, there is an account of the societies carrying on relief work on behalf of the Negroes during the Civil War. Reference is made to the work of Friends in Philadelphia and Indiana, and to Levi Coffin, well known Quaker Abolitionist and promoter of the Underground Railway.

—At the Alumni Day exercises on Fifth Month 18, 1929, the corner stone was laid for the new meeting house which has recently been erected at Westtown School. The addresses given by Augustus T. Murray and Arthur Perry are published in *The Westonian,* 35 (1929) : 3–11, as well as a poem by Albert H. Votaw and a picture of the tablet inserted in the back wall of the meeting house. At this meeting Lou Henry Hoover, wife of President Herbert Hoover, honored the occasion by her presence.

—In the *New York Evening Post* of 10 mo. 12, 1929, there is reference to a memorial tablet which is to mark the site of Murray's Wharf. George Washington landed at this wharf, after being rowed across from the Jersey shore, when he came to his first inauguration in 1789. Robert Murray, for whom the wharf was named, was a prominent merchant and importer of New York City, and a member of the Society of Friends.

—In *The General Magazine and Historical Chronicle,* 31 (1929) : 149–154, there is an article by Jonathan Fairbanks, reprinted from *House Beautiful,* which gives an account of the life of General Jacob Brown (1775–1828). The Daughters of the American Revolution are interested in buying the Brown homestead at Brownville, New York, and having it preserved as an historic shrine and museum.—The latest biographical sketch of General Brown is included in Vol. 3 of the *Dictionary of American Biography.*—The late Allen C. Thomas discovered some years ago that Jacob Brown was disowned by New York Monthly Meeting 4 mo. 4, 1804, for "marrying out" and promoting a lottery. Thus he was not a Friend during his later military career.—See BULLETIN 9 (1919) : 33–34.

NOTES AND QUERIES

The spring pilgrimage of Friends' Historical Association was held on Fifth Month 25, 1929, and consisted of a motor trip to Springfield Meeting House, at Marple, and Providence Meeting House, at Media, both in Delaware County, Pennsylvania. Members and guests assembled first at Springfield Meeting House and listened to five papers telling of the beginnings of Springfield Meeting and of some of its prominent families. After the reading of these papers the meeting adjourned to Providence Meeting House where two papers were read on the history of Providence Meeting.

At the conclusion of the exercises at Providence Meeting House, Friends adjourned to a picnic supper on the lawn under the shelter of the meeting house trees. The golden sunshine of a perfect spring day, the beautiful grounds around both the old meeting houses, and the inspiring accounts of worthy forebears united to make the occasion one of the most successful in the history of Friends' Historical Association.

The new publication entitled *Dictionary of American Biography* was referred to in the last issue of the BULLETIN. In the two volumes available at this writing appear the following biographies of people who were Friends or of Friendly connections: William Allen (1803–1879); John Archdale (1642–1717); Wilmer Atkinson (1840–1920); John Bartram (1699–1777); William Bartram (1739–1823); Anthony Benezet (1713–1784); Clement Biddle (1740–1814); James Biddle (1783–1848); Nicholas Biddle (1750–1778); Nicholas Biddle (1786–1844); David S. Bispham (1857–1921); Elizabeth Powell Bond (1841–1926); Daniel Boone (1734–1820); John Bowne (1627/28–1695); William Bradford (1663–1752); William Bradford (1823–1892).

Some Friends who have contributed to these volumes are Amelia M. Gummere, Hannah Clothier Hull, John Cox, Jr., and Frederic L. Paxson.

The articles thus far appearing seem to be of a good order of excellence. One serious omission is that in the sketch of John Archdale, no mention is made of the fine collection of Archdale papers formerly owned by Charles Roberts of Philadelphia and now in the Library of Congress. (These papers formed a part of the Roberts Collection that did not come into the possession of Haverford College.)

The twelfth annual report (1928) of the John Woolman Memorial Association is at hand. There have been almost 4000 visitors at the Memorial House in a period of 14 months. These visitors hailed from many countries, including England, Germany, Ireland, Scotland, Holland, Egypt, France, Japan, South America, Canada, and Porto Rico, as well as 32 states of

the Union. Through the kindness of Henry T. and James M. Moon, a piece of low unattractive land has been made into a beautiful amphitheatre. The Memorial House is still a problem financially, but one feels on reading the report that well disposed Friends will ultimately take proper care of this fine and significant Quaker memorial.

Norman Penney writes that there are now about 400,000 entries in the card catalogue at Friends Library, Euston Road, London. We hope this will be an encouragement rather than a discouragement to Quaker librarians in other parts.

Dr. Adolf Gerber, formerly Professor of German in Earlham College but now retired and living in Germany, is continuing the literary activities of his earlier years. He was a collaborator in preparing *Lists of Swiss Emigrants in the Eighteenth Century to the American Colonies* (1925). This book contains extensive and important information on immigrants to Pennsylvania, and some reference to Friends: for example, a Swiss "commission against Quakerism, illicit gatherings, and schisms in doctrine"; also a prospective emigrant who had to "answer a charge of Quakerism, though the Coventus Ecclesiasticus declared him to be innocent of it."

Dr. Gerber has also supplied similar data from the old Würtemberger church books, published in two pamphlets (1927–1928) entitled *Beiträge* and *Neue Beiträge* (respectively) *zur Auswanderung nach Amerika in 18. Jahrhundert.* Another publication, this one put out by the Indiana Historical Society in 1927, is *The Journey of Lewis David von Schweinitz . . . in 1831.* This is a translation of the report made by von Schweinitz to officers of the Moravian Church on a journey made by the writer from Bethlehem, Penna., to Goshen, Indiana, and back to Bethlehem. It contains valuable items on conditions at that period in Pennsylvania and elsewhere.

The tercentenary anniversary of Chigwell School in Sussex, England, was held in the Fourth Month, 1929. This school was founded by the Archbishop of York, and in it William Penn, the founder of Pennsylvania, learned to read and write. Apparently the discipline of the school was not of the easy going variety. According to the rules laid down by the founder of the school, the Latin teacher, for example, was not only to be "skillful in the Greek and Latin tongues" but was also to be "of sound religion, neither papist nor Puritan, of grave behaviour, sombre, of honest conversation, no tippler, no haunter of ale-houses, no puffer of tobacco, and above all apt to teach, and severe in his government."

In Tenth Month, 1927, special historical exercises were held to commemorate the 150th anniversary of York, Pennsylvania, as capital of the United States of America, 1777–1778. In the memorial souvenir program

prepared for this occasion, there are brief biographies (with portraits) of members of the Continental Congress and pictures of the town of York as it appeared in olden days. Beginning on page 42 of this program, there is a brief historical sketch of the Friends' meeting in York and a picture of the meeting house. There is also a picture of the old Warrington Meeting House in York County which was erected in 1769 and enlarged in 1782.

The BULLETIN has noted from time to time the meetings of the Adams Society of Friends Descendants, at Adams, Massachusetts. (For the foundation of this society in 1910, see the BULLETIN, 14:79.) The annual meeting of the society this year was held Ninth Month 1 and 2, and the subject for consideration was "Quaker Testimonies of the Future." On the printed program appeared a picture of the old Friends' Meeting House, at East Hoosuck, erected in 1784.

It is to be regretted that in the BULLETIN, 17:82, Reuben Haines, the patron of Bronson Alcott, is not given the correct parentage. He was not the son of Reuben Haines of whom mention is made in *Clovercroft Chronicles,* but belonged to another branch of the Haines family. The Acting Editor was unable to discover his genealogy in any of the published genealogical collections. The full genealogy back to the English immigrant of 1682 is, however, in the possession of Jane B. Haines, of Wyck, Germantown, who has called our attention to the error. The father of Reuben Haines was Caspar Wistar Haines. His father was in turn named Reuben. —H. J. C.

In commemoration of the two hundredth anniversary of Lancaster County, Pennsylvania, a "Pageant of Gratitude for Two Hundred Years of Blessing upon Lancaster County" was presented by the people of the city and county of Lancaster on June 24, 25 and 26, 1929, at Williamson Field, Franklin and Marshall College. The story of the pageant and the names of the participants are printed in a very attractive program, at the conclusion of which there is a short historical sketch of Lancaster County, with illustrations.

The eighth midsummer meeting of the Monroe County Historical Society was held at the Friends' Meeting House in Stroudsburg, Pennsylvania, on Fourth-day, 7 mo. 31, 1929, at 3.30 P.M.

The occasion drew forth a number of interested people from the neighborhood, Pocono Manor and Lake, Buck Hill Falls, and other places, in addition to the membership, filling the old house to capacity. Mrs. W. A. Erdman presided, appropriately introducing the Honorable A. Mitchell Palmer, late Attorney General under President Wilson, as a native of Strodusburg and member of the Society. His address was on the history of Friends in Monroe County and was interesting and instructive.

The importance of the "Friendly" element and the subsequent influence of Friends not only in local affairs, but in the wider interests of county and state, were ably dwelt upon by the speaker, himself an example of Quaker accomplishment. He gave brief sketches of the founders of some of the leading families,—Stroud, Foulke, Palmer, Flagler, Stokes, Walton, and others.—(A. Mitchell Palmer's paper was printed in a special edition of the Stroudsburg *Record*, 7 mo. 31, 1929, and also in separate pamphlet form.)

Clarence E. Pickett spoke on the "Contribution of Friends to Present Day Society." He showed what this contribution had been in the past, and outlined for the future a greater appreciation of the spiritual needs of modern life. He urged upon Friends a more international outlook, alluding to the work abroad in Quaker centres created during and since the Great War. He drew a parallel between the religious and spiritual commonwealths, and showed how the Quakers should *share* in these great fields of human endeavor.

The meeting closed appropriately with the reading of Whittier's "Quaker of the Olden Time," by Anna Walton Palmer. The Society is doing a valuable work on a small financial basis and membership, and its fine efforts are worthy of more interest and support.

A. M. G.

CHANGE IN BY-LAWS

The following By-Law was proposed at the meeting of the Board of Directors on Fourth Month 18, 1929, and was passed at the next meeting held on Tenth Month 17, 1929:

> "At the first meeting of the Directors in each calendar year the President shall appoint a committee of five members to nominate Directors to the next annual meeting."

The above By-Law is to take the place of the first sentence in Article III. The second sentence still remains in force, and is as follows:

> "Other nominations may be presented over the signatures of three members at any Annual Meeting."

BOOK REVIEWS

Books of interest to Friends may usually be purchased at the following places:

Friends' Book Store, 302 Arch Street, Philadelphia.
Friends' Central Bureau, 1515 Cherry Street, Philadelphia.
Friends' Book and Tract Committee, 144 East 20th Street, N. Y. C.
Friends' Book and Supply House, Richmond, Indiana.

Friends' Book Centre, Friends House, Euston Road, London, N. W. 1, England.

When the price of an English book is given below in terms of American money, it means that one of the American book stores has quoted that price.

Belasco, Philip S. *Authority in Church and State.* London: George Allen and Unwin, Ltd. 1928. Pp. 326.

This study is by a young English scholar (born in 1904), who is now a lecturer in Political Science at Loughborough College and University College, Nottingham, England. The book is concerned with the protest against the ultimate authority of Church and State made by early Friends in the name of individual conscience. Thus the author deals with basic principles that apply to many problems of the present day. Since the book has already been adequately reviewed in several Friends' periodicals, the BULLETIN will merely present extracts from such reviews.

"The first part of the book, which describes the political ideas of the Quakers in the seventeenth century, and the third, which is a defence of William Penn's adherence to James II, will most attract Friend readers. More important possibly is the second part, which discusses the nature of authority and its relation to actual power, and traces the way in which, during the sixteenth and seventeenth centuries, the authority which had belonged to the mediaeval Church passed over to the modern secular State. When the Church lost its authority, men accustomed to obedience sought a new authority to obey, for 'if matters may be left indifferent to be determined on every man's discretion,' there was not likely to be any united society at all. The growth of national consciousness made for the strength of the State as expressing the authority of the nation. The only way of maintaining a visible Church was to ally it to the only valid authority, which in the sixteenth century was the King."—J. D. MAYNARD, in *The Friend* (Lond.), 12/7/1928, p. 1111.

"The reasons behind the current religious intolerance are described sympathetically and over against it the Quaker protest. This was not based on any attitude of indifference or doubt towards religious belief, but on the supreme worth placed upon humanity and on the direct revelation of God to living man. The author shows the inevitable connection of the inner light, with belief in sovereignty of conscience and the willingness to suffer for it. He claims that since conscience is itself a changing social standard, society cannot perfect itself where conscience is not free.

"The intimate and logical connection between pacifism and religious toleration shows still further how the Friends intuitively carried their beliefs out consistently. Internationalism was also an inevitable deduction. Yet in it all there was among the Friends not so much a keen logic as a series of naive convictions."—H. J. CADBURY, in *Friends' Intelligencer,* 5/25/1929, p. 418.

"And Penn supported James II against the Parliament, because he felt that James' action in dispensing with the penal laws was right, and that of Parliament in persecuting Papists was wrong. And 'he preferred James without penal laws to Parliament with them.' Parliament was indeed acting on behalf of certain dominant interests, those of the organised church and of the growing capitalism, and their suppression of the weaker and poorer elements in the nation was seen as evil by Penn and Bellers and other Quakers. Not till our own time indeed has Parliament at all fairly represented these weaker elements, if it does so now. . . .

"The book is full of good matter. The style of presentation, however, could be much improved. Construction of sentences is often awkward, and elementary rules of grammar are frequently neglected. The author takes us through some excellent country—the seventeenth century is a land of splendid scenery and bracing air—but his vehicle gives us such jolts and bumps that we arrive at the journey's end more fatigued than exhilarated. In a future edition or in future presentations of his argument he will no doubt be able to correct these faults."—J. D. MAYNARD, as above.

Eddington, Arthur Stanley. *Science and the Unseen World.* New York: The Macmillan Company. 1929. Pp. 91. $1.10.

In the twenty-three Swarthmore lectures hitherto delivered, none has contained less Quaker history than the one by Professor Arthur Stanley Eddington in 1929. This author, in his lecture entitled "Science and the Unseen World," set for himself a task based not upon the history of a religious denomination, but upon the history of the universe. He began with primeval chaos, with tiny electric particles wandering aimlessly in solitude. He ended with the thought that spiritual seekers are akin to scientific seekers. "Rejection of creed is not inconsistent with being possessed by a living belief. We have no creed in science, but we are not lukewarm in our beliefs." The nearest approach to Quaker history was in his closing chapter, where he quoted that great statement from the Advices of 1656, still used by English Friends in their General Advices:

"These things we do not lay upon you as a rule or form to walk by; but that all with a measure of the light, which is pure and holy, may be guided; and so in the light walking and abiding, these things may be fulfilled in the Spirit, not in the letter; for the letter killeth, but the Spirit giveth life."

No one, who will read carefully the Swarthmore Lecture of 1929, will be surprised that the *New York Times* featured it in a two-column cabled report.

For reviews of the Lecture see *The Friend* (London), 5 mo. 24, 1929, and *The Friend* (Phila.), 6 mo. 27, 1929.

Hadley, Anna R., Allen, Caroline H., and Allen, C. Frank. *Hiram Hadley.* (Boston, 1924.) Privately printed. Pp. 119.

This brief biography of Hiram Hadley, "pioneer educator," has been written by his two daughters and his son-in-law, and gives an interesting account of the service Hiram Hadley rendered in the field of education. He was born Third Month 17, 1833, near Wilmington, Ohio, the son of John and Ann Wildman Hadley, who came from a long line of Quaker pioneers. He was a birthright member of the Society of Friends, and retained his membership in Bloomingdale (Indiana) Monthly Meeting at the time of his death, Twelfth Month 3, 1922.

He attended Friends Boarding School (later Earlham College) at Richmond, Indiana, and studied at Haverford College, 1853–1854. His teaching activities were in Ohio, Indiana, and in the later years of his life in New Mexico. In the latter state he was largely instrumental in establishing the New Mexico College of Agriculture and Mechanic Arts, of which he was President for a time.

Hilles, Samuel E. *Memorials of the Hilles Family. More Particularly of Samuel and Margaret Hill Hilles, of Wilmington, Delaware.* The author, 911 Marion Avenue, Cincinnati, Ohio. 1928. Pp. 239. $7.50.

There is no necessity to introduce Samuel Hilles to any of the older alumni of Haverford College. For that matter he is also known to later generations of students who have sat with his dignified and benevolent countenance looking down upon them from his portrait in the college dining hall. But this type of versatile Quaker scholar is so completely of the past, that the recent volume by a grandson is a welcome addition to the social history of American Quakerism.

The descent of Samuel Hilles of Wilmington, Delaware, from David Hilles, of County Down, Ireland, and of his son, Hugh, who was the immigrant ancestor to Pennsylvania about 1747, when a little over thirty years of age, is interestingly traced. His descendant, Samuel Hilles, married his gifted wife, Margaret Hill Smith, of Burlington, New Jersey, in 1821, and their long married life that followed was singularly happy and congenial. She was the daughter of John Smith of Green Hill, and a great-granddaughter of James Logan, the Secretary of William Penn. The intimacy of a rare character existing between Samuel and his brother, Eli Hilles, led them, after some experience at Westtown School, to unite in the erection, in 1813, of adjoining large brick houses on King Street, Wilmington, Delaware, where for many years they maintained a flourishing girls' school, which was remarkably well advanced for its time. In 1833 Samuel and Margaret Hilles removed to the new educational enterprise of Philadelphia Friends at Haverford, Pennsylvania. After serving there as Superintendent for a brief period, Samuel Hilles returned to Wilmington, remaining, however, on the Haverford Board of Managers for thirty-one years.

Under the skilled care of this remarkably well equipped pair of educators, the Wilmington School became a well known educational institution, prominent today in the annals of the city. Samuel Hilles always felt it his duty to take an active part in public affairs, emphasizing the educational side of the interests of the citizens. He was looked up to by the community in which he lived, and by the Friends of his own Yearly Meeting. The pupils of such men as Samuel and Eli Hilles came under an influence whose personal touch is sadly missed in these days of a more mechanistic and standardized education. Deeply spiritual in his religious life, Samuel Hilles singularly combined a freshness of spirit and sympathy with youth that lasted almost to the end of his long life. His wife, Margaret H. Hilles, was a remarkably intelligent and capable woman, and proved a helpmate of singular ability, and together they trod the long path of duty and usefulness. His death occurred at the age of eighty-eight, and she lived to the great age of ninety-seven. Both are interred in the same grave in the old Burlington graveyard.

Their grandson, Samuel E. Hilles, has succeeded better than many in providing not only an interesting account of his family's descent, but a survey, however restricted, of an important period of American Quakerism —a period which will be increasingly important as time passes. Chapter IV has to do with the painful period of the Separation, when the convictions of the two devoted brothers led them to take differing sides in their religious beliefs. This, however, did not change their brotherly affection for each other, and they are only one of many families passing through the same experience. The "underground railroad" was a deep interest of the family, and Samuel Hilles's stable frequently sheltered, as the author states, "other than the beasts of the field!"

Among the many fine illustrations in this handsome volume, appear portraits of Washington, Lincoln, and John Greenleaf Whittier, who were on occasion entertained by or connected in some way with the family. Our first President greeted the little six year old future wife of Samuel Hilles, as she sat on the doorstep of her grandmother's house in Walnut Street, Philadelphia. Seventy-one years later she passed through the window of Independence Hall, to see the body of Abraham Lincoln, as it lay in state. The Quaker poet, as was his wont, arrived one day at the hospitable home of the Hilles's in the absence of his host and hostess who were on a week's visit elsewhere. Falling ill, he remained in the care of their young daughter, Gulielma, who, with the help of a friend, nursed him attentively through the attack. Upon his departure, he left her a sonnet, which is a cherished possession of the family. The sketch which accompanies it in the book, is wrongly attributed to the poet himself. It is a copy of a sketch made about 1837, while Whittier was in Philadelphia and the neighborhood, by Elizabeth Bacon Smith, daughter of Robert Smith, 3d, of Burlington, who was as clever with her brush and pencil as her father. It was on the authority of this original that the identity was es-

tablished of the interesting small portrait of the poet by Bass Otis, now owned by Haverford College.

The attempt to connect the family with that of the founder of the famous old Charterhouse School in London, Richard Hilles, has not succeeded. There is a probability, however, that some relationship exists. The assumption has formed the excuse for some interesting items for the educational student.

The Hilles Engineering Laboratory at Haverford, built by a grandson, T. Allen Hilles, late of Wilmington, preserves the memory of a fine educator of the old school. The book is commended to all who are interested in Quaker social history of the early nineteenth century.

Amelia Mott Gummere

Haverford, Pennsylvania

Hubben, Wilhelm. *Die Quäker in der deutschen Vergangenheit.* Leipzig: Quäker-Verlag. 1929. Pp. 202. Cloth. $1.50.

Die Quäker in der deutschen Vergangenheit, by Wilhelm Hubben, a leader of the German Friends and formerly editor of their *Monatshefte,* is not only a valuable contribution to Quaker history, but also a suggestive commentary on German religious thought in its wider scope, an important chapter in English-German contacts and an interesting and stirring narrative.

The author gives a rapid survey of the development of Quakerism in England and America and of its beginnings in Germany; a discussion of Labadism, Pietism and Quietism, showing their relation to Quaker thought; an account of the various extinct groups of German Friends, including their emigrations to England and America; and, in conclusion, a glowing tribute to the relief work of English and American Friends after the War, and a brief review of the new German Quaker movement, suggesting that the greatest contribution of Quakerism to Germany is yet to come.

The relationship of Quakerism to various religious movements in Germany is emphasized throughout. Böhme, Ekkehart, Schwenkfeld and Denck are cited as spiritual ancestors of the Quakers. First and last their closest allies have been Mennonites, but even with them there were instances of acute misunderstanding. The first trace of Quakerism is found in 1656 at Kriegsheim in the Palatinate. Here, as elsewhere, the movement originated within the ranks of the Mennonites. It may be said to date officially from the visit of William Ames and William Caton in 1661. Similar circumstances mark the beginnings of the groups in Hamburg, Embden, Danzig and Friedrichstadt (Holstein); the history of the Krefeld group is obscure. Leadership came mainly from Penn and Ames; other early missionaries were Steven Crisp, Thomas Chalkley and Thomas Story. After years of persecution bravely endured, most of the Quakers emigrated to England and America. By 1683 all the Palatinate and Krefeld

Quakers had set out for Pennsylvania. When Thomas Story visited the other groups in 1715, he found them small and weak. Most of those remaining in Germany became Mennonites. A mission from the London Meeting in 1771 failed to find any Quakers in Germany; but the Quaker influence upon Pietists and similar groups did not diminish in importance.

In the second half of the eighteenth century many English and American Quakers visited Germany in hopes of gaining a new foothold. From 1790 on, several small groups were organized in and near Minden and Pyrmont. This time Robert and Sarah Grubb, George Dillwyn and Joshua Beale were the early missionaries. The history of the earlier groups is repeated, with this hopeful difference (if the author's picture is complete) : the difficulties were now with the civil authorities only and concerned chiefly military exemption, whereas the earlier movement had been violently opposed by the Catholic, Lutheran and even Jewish clergy. Meanwhile a Lessing had left his imprint on the German mind. Before 1900, due mainly to emigration and consanguinity, Quakers were again extinct. The post-war movement marks a third entirely new beginning.

John A. Kelly

Haverford, Pennsylvania

Parsons, Floyd W., Editor. *New Jersey—Life, Industries and Resources of a Great State.* Newark, New Jersey: New Jersey State Chamber of Commerce. 1928. Pp. 404. $3.75.

This is a gorgeous book printed throughout on coated paper, with more than 400 beautiful illustrations, some of them in full color. The most interesting part for Friends is found near the beginning of the book, where there is an historical sketch of early New Jersey.

In this part there are several facsimile reproductions of the famous Concessions and Agreements, drawn up and signed in England early in the year 1676. This document, of rare historical value, and now in its 253d year, is in a remarkable state of preservation, as may be judged from the clear-cut reproductions in the book.

There is also a beautiful picture of the Friends' burial ground at Salem, New Jersey. In the foreground is the fine old oak tree, a survivor of the original forest, which was no doubt standing there in 1675 when John Fenwick founded Salem. The tree is 88 feet high and its foliage covers a quarter of an acre.

The book contains an enormous amount of information on the schools, colleges, industries, agriculture, and commerce of New Jersey. The drawback is that there is no table of contents at the beginning of the book nor any index at the end. If one wishes to look up any phase of New Jersey life, one must simply search through the book until he finds the right chapter. This omission is the more surprising since one of the associate editors is listed as a Technical Critic for Publishing Houses.

Walker, Edwin Robert, and others. *History of Trenton, 1679–1929.* Published for the Trenton Historical Society by the Princeton University Press. 1929. Two volumes. Pp. 1116. $10.00.

This history of Trenton is a fitting companion work to the book on New Jersey noticed above. This work contains chapters on the industries, trade, education, and other activities of a modern city. It however gives much more attention to the historical background than does the volume on the state of New Jersey. There are many interesting and beautiful illustrations, and also maps of Trenton and the surrounding country from the earliest times to the present.

In the historical chapters there are naturally a good many references to Friends. These begin with the coming of Mahlon Stacy and other Friends in 1679, to make the first settlement at "Ye ffalles of ye De La Warr." Apart from the various chronological references to Friends, there is a section, pages 386–397, devoted to the history of the Society in and about Trenton. This section includes a picture of the old Friends' Meeting House at the corner of East Hanover and Montgomery Streets, built in 1739. Earlier in the book (pages 22–23), there are maps of interest, bearing upon the early history of Friends at "the Falls."

These volumes are an important addition to the local history of New Jersey, and have all the technical marks of careful work by the authors. Apart from a full table of contents in each volume, there is a good index at the end of the second volume.

BRIEF NOTICES

(Under this heading are listed brief booklets or pamphlets on Quaker history; larger works, containing references or sections relating to the history of Friends, but not primarily devoted to that subject; also books by Friends on various subjects not connected with Quaker history—although a complete listing in this category is not attempted.)

The Monroe County Historical Society has presented to Friends' Historical Association a copy of Robert Brown Keller's *History of Monroe County, Pennsylvania* (Stroudsburg, Pennsylvania. 1927). Mr. Keller is the general editor of the book, but has been assisted by various associates in writing the several chapters. There is a chapter on Pocono Manor by our former President, Francis R. Taylor, and one on Buck Hill Falls by our fellow member, Charles N. Thompson. In the chapter on the churches of Monroe County, there is a section on the Society of Friends.

The Merttens Peace Lectures, founded in 1926 by Frederick Merttens, of Rugby, are now a regular feature of Yearly Meeting week in London. The lectures thus far given are as follows:

1927—*Justice Among Nations,* by Horace G. Alexander.
1928—*War and Human Values,* by Francis E. Pollard.
1929—*The Danger Zones of Europe,* by John S. Stephens

A pamphlet on *The Inner Light,* by Gerald K. Hibbert (1928, Ernest Benn, Ltd., London) is a re-interpretation of this central doctrine of Friends. Not far removed in subject matter is Carl Heath's *The Ikon of the Invisible God* (London: Dunstan and Co., 1928). The latter work emphasizes especially the outward results of the "Inward Flame."

Story of a Life of Ninety Years is the title of an autobiography of Solomon B. Woodard, who was born in Parke County, Indiana, on Third Month 27, 1838, and who in recent years has lived with his son in Washington, D. C. Solomon Woodard gives an interesting account of the varied experiences of his long life. Of especial interest is his story of his youth in Indiana in the pioneer days, and of his first attendance at any yearly meeting, when in 1856 he and members of his family travelled 150 miles by carriage to attend the sessions of Indiana Yearly Meeting, at Richmond, Indiana. He also tells of his visit to the Centennial Exposition in Philadelphia in 1876. (Nicholson Printing Company, Richmond, Indiana, 1928. Pp. 115. $1.50.)

The Society of Colonial Wars in the State of New Jersey has prepared an attractive little book, *Historic Roadsides of New Jersey,* to serve as a guide for motorists and as a reference text for students. A brief historical sketch of the settlement of New Jersey is first given and then a condensed description of the principal colonial and revolutionary landmarks in New Jersey. Among the many illustrations are pictures of the Friends' Meeting House at Crosswicks, John Woolman's home at Mount Holly, and the ancient oak tree in the Friends' burial ground at Salem. At the back of the book a list of suggested automobile tours is given, and an historical map of the state of New Jersey.

A conference of employers, members of the Society of Friends, was held at Woodbrooke, England, Fourth Month 12–15, 1928. A full record of the proceedings of this conference has been published by Friends Book Centre, London, under the title of *Quakerism and Industry.* In it can be found the full record of each day's sessions as well as the official report adopted by the conference. At the end of the book there is printed a list of the Friends who attended the conference and of those who were interested but could not attend.

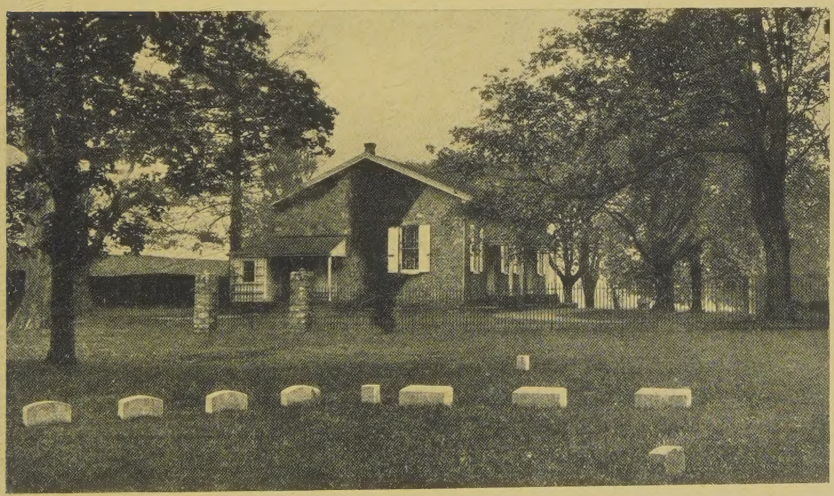
A little book of recitations for children, entitled *Peace Crusaders,* has been published under the auspices of the American Friends Service Com-

mittee. (Philadelphia: J. B. Lippincott Company, 1928.) The stories, poems, and essays in this book were collected and edited by Anna B. Griscom.

It is interesting to note that an essay written by Karlin Capper Johnson, a Friend and a graduate of Oxford University, was awarded one of the annual prizes offered by the Brooks-Bright Foundation for the two best essays written in each academic year by undergraduate students at Oxford University and at Yale University, respectively, on a subject dealing with relations between the British Commonwealth of Nations and the United States of America. Johnson's essay, and the Yale prize essay for 1927, written by John Middleton Franklin, are printed in one volume entitled *Aspects of Anglo-American Relations,* which has been published by the Yale University Press for the Brooks-Bright Foundation. The subject of K. Capper Johnson's essay is "The Historical Significance of the American Revolution in the Development of the British Commonwealth of Nations."

Providence Meeting House, Media, 1929. Erected 1814.

Site of first Meeting House, 1700, to left in front of this present building. To left in front of stone wall on Providence Road note mile stone, "1705 T N 5" = 5 miles to Thomas Nossiters, towards Chester, A. D. 1705.



Springfield Meeting House, Marple, viewed from the direction of the earlier building, 1929. Built 1851.